The Relief Society Magazine

March, 1931

Vol. XVIII
No. 3

WHEN MARCH WINDS BLOW Use

KNIGHT Spring Canyon and ROYAL COALS

During the cold and stormy nights, as March rides down the gale, you will enjoy the comfort and economy of Knight Spring Canyon and Royal Coals. Millions of years pressure in Utah's deepest coal seam gives Knight Spring Canyon the hard straight grain that burns long and clean and responds quickly to furnace adjustments.

Royal Coal is the "Hot and Clean," quick-starting coal that burns freely and leaves so little ash or soot.

Your Knight Spring Canyon and Royal dealer will be glad to show you how to adjust your furnace or heater to get the most comfort and efficiency from it this Spring. Call him today.

KNIGHT FUEL CO.
ROYAL COAL CO.

L. E. Adams. General Sales Agent
818 Newhouse Bldg., Salt Lake City, Utah

NO LOSS IN 25 YEARS TO ANY INVESTOR

Dividends Paid Regularly for A Quarter of a Century

Invest 50c to $100.00 per month in our

"SAFETY FIRST SHARES"

DESERET BUILDING SOCIETY

"Old Reliable Peoples Company"

44 So. Main St. **Salt Lake City, Utah**

Assets $2,600,000.00

6% and SAFETY is better than 10% PERHAPS

Sego MILK

for Puddings
Pies *and* Custards

Cream's Rival

At All Grocer's

Seven
Times
Champion
of the
World

Sent to you on Free Trial

For Sale by

Utah Power & Light Co.
and
Eureka Vacuum Cleaner Co.
177 E. 3rd So. St., Salt Lake City

For Your Comfort—

ELECTRIC SERVANTS

The modern home is incomplete without the unequalled advantages of electric servants.

ELECTRIC COOKING
ELECTRIC REFRIGERATION
ELECTRIC WATER HEATING

Liberal terms on the purchase of all or any one of these appliances make it easy for you to start enjoying them today.

DROP INTO OUR STORE OR PHONE US

UTAH POWER & LIGHT CO.

Efficient Public Service

L. D. S. GARMENTS

FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

No. 1 New style, ribbed lgt. wgt. cotton with rayon silk stripe. An excellent Ladies number..$1.25

No. 2 Old style, ribbed lgt. wgt. cotton, our standard summer wgt. 1.25

No. 3 Ribbed med. wgt. cotton, bleached or unbleached. Our all season number 1.75

No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number 2.25

No. 5 Part wool, ribbed unbleached. Our best selling wool number 3.00

No. 6 Light weight summer garment. Old style or Ladies' new style ..... .95

No. 7 Light wgt. new or old style, mercerized—silky finish 1.75

No. 8 Light weight Spring and Summer garment. Men only 1.00

No. 9 Light weight silk for ladies only, new style only..... 1.50

No. 10 Medium wgt. silk for men and women, new style only.. 1.95

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid. Special discount to missionaries.

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager — 28 Richards Street

One-Half Block South of Temple Gates

REDUCED COACH FARES

via Southern Pacific Lines

$17.50 to SAN FRANCISCO

$20 to LOS ANGELES

via San Francisco

Good in warm, clean coaches or reclining chair cars on the "Pacific Limited" or "Fast Mail," via the direct *Overland Route* over the High Sierra Mountains to San Francisco. Then choice of several trains to Los Angeles. Stopover in fascinating San Francisco, if you wish.

Are you planning a trip? Fill out this coupon and mail to:

D. R. OWEN, General Agent, Southern Pacific Co.,
41 South Main St., Salt Lake City, Utah.
Please send me full information on a trip to:

.....

Name .....

Address .....

City .....

When Buying Mention Relief Society Magazine

L. D. S. GARMENTS

Good grade and well made. When ordering, state Size, New or Old Style, and if for man or lady. Postage prepaid. Sample on request.

147 Spring Needle, Flat Weave.....$1.10
32 Combed Cotton, Lt. Wt..... 1.50
208 Lt. Wt. Rib. Double Card Cot... 1.35
222 Rayon Striped Combed Cot..... 1.65
258 Med. Wt. Rib. Double Card Cot. 1.85
628 Merc. Lisle Light Wt..... 2.00
908 Unblecahed Cot. Ex. Hvy..... 2.75
508 Ladies' New Style Extra Lt. Wt. Combed Cot..... 1.25
302 Ladies' New Style, Rayon..... 2.50
307 Men's New Style, Rayon..... 2.75
748 Unbleached Cot., Hvy. Wt..... 2.00
754 Bleached Cot., Hvy. Wt..... 2.25
1118 Wool and Cotton Mixed..... 3.50

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST. SALT LAKE CITY, UTAH

O. P. S. BREAD

O. P. S. Bread—the good, fine-textured, cake-like bread that our customers like so well—is made from the finest of hard, local wheat flour. Fleischmann's Yeast also goes into its making, as well as Open Kettle Rendered Grainy Lard—more expensive and finer than ordinary lards. And the sugar we use is Utah beet, the finest obtainable anyplace.

O.P. SKAGGS
FOOD System STORES

"A Surety of Purity"

L. D. S. GARMENTS

Direct From Factory

You are guaranteed unusual wear and satisfaction from Cutler Garments. They are made from the best long wearing, two combed yarns.

No. 68 Ribbed Lt. Wt. Cotton.....$ .75
No. 74 Ribbed Lt. Wt. Cotton..... 1.00
No. 84 Rib. Mercerized Lisle 1.95
No. 76 Ribbed Lt. Wt. Lisle 1.19
No. 63 Lt. Med. Unbleached Double Back 1.19
No. 64 Ribbed Lt. Med. Cotton..... 1.19
No. 62 Ribbed Med. Hvy. bleached.... 1.65
No. 61 Ribbed Med. Hvy. unbleached Double Back 1.65
Non Run Rayon, Elbow and Knee Length 1.50
Non Run Rayon, Long Legs or Old Style 2.00
No. 56 Ribbed Hvy. Cotton, bleached 1.98
No. 55 Ribbed Hvy. Cot., unbleached Double Back 1.98
No. 27 Ribbed Med. Wt. 50% Wool..|2.85
No. 39 Ribbed Hvy. Wt. 50% Wool.. 3.50
No. 32 Silk and Wool 3.95
No. 67 Med. Wt. Part Wool 1.69

WHITE TEMPLE PANTS

8 oz.. Heavy Duck 1.95

SPECIAL MISSIONARY DISCOUNTS

In ordering garments please state if for men or women and if old or new styles are wanted.

Also give bust, height and weight.

Sizes above 48—20% extra. Marking 15c. Postage Prepaid.

Special—When you order three pair of garments at one time we allow you a 15% discount on third pair only.

Cutler's
Long Wearing CLOTHES
36 SOUTH MAIN ST.

GARMENTS UNDERWEAR

Ask for one of our folders describing the different services we offer.

Troy
LAUNDRY

Hyland 190 *Distinctive Work* Office 319 S. Main St.

The Study of the
BOOK OF MORMON

Will Continue For Another Year
The Most Helpful Book in This Course is

Message and Characters
of the
BOOK OF MORMON
BY JOHN HENRY EVANS

By Special Arrangement We Are Able to Offer a Limited Number of This Excellent Book at

$2.95 Postpaid

Cash With the Order
Send Your Order Now and Be Sure of Getting Your Copy

DESERET BOOK COMPANY
Salt Lake City, Utah

Pleasant Profitable Work for Women

WHO MUST SUPPORT THEMSELVES

This Work Recommended by Presidents of Relief Society Throughout the Church

Write EVERBEST PRODUCTS, Salt Lake City
Giving Reasons of Wanting Work

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints
Room 20 Bishop's Bldg., Salt Lake City, Utah
$1.00 a Year—Single Copy, 10c—Foreign, $1.25 a Year
Entered as second-class matter at the Post Office, Salt Lake City, Utah
Phone Wasatch 3123

CONTENTS

Yosemite National Park ..... Frontispiece
In Nature's Nests (Poem) ..... Josephine Spencer 129
Religious Education in the Family ..... Milton Bennion 131
Unto the Least of These (Poem) ..... Merling D. Clyde 138
The Christening ..... Fay Ollerton 139
The Dreamer (Poem) ..... Ivy Williams Stone 142
Our Birthday ..... President, Louise Y. Robison 143
Don't Knock (Poem) ..... Elsie E. Barrett 144
Out of the Shadows ..... Alveretta S. Engar 145
The Rummage Sale ..... Nora McKay Stevenson 148
Keeping Up with Lizzie's Kids ..... Harrison R. Merrill 155
Lake McDonald Glacier National Park 156
Relation of Diet to Teeth ..... Anna Page 157
Bashful Giant 161
Money Value ..... Nellie Allen Talmage 162
Poor House or Pension? ..... Dr. J. H. Paul 165
Notes from the Field 168
Notes to the Field 171
Editorial—Our Mother Tongue 173
Our Anniversary Celebration 174
A Period of Stress and Strain 174
John Q. Cannon 174
The First Relief Society (Poem) ..... Jeanette McKay Morrell 175
Lesson Department 177
O Let Me Live by the Roadside (Poem) ..... Ida R. Alldredge 188

In Nature's Nests

By the late Josephine Spencer

Thick and fast from their feeding-place
In the cloud-sewn fields of the upper sky
The storm-birds gather to run their race
At the sound of the wind's shrill signal cry.

Fly, but dip to the giant nests
Set, all snug, where a bird can light
In the tops of the highest mountain crests,
A halting place in their earthward flight.

And some of the birds an instant stay
There where the cosy hollows lure;
(Just the place for a bird to lay—
Better than ours have here, I'm sure!)

Their eggs are the mammoth snow-balls, packed
Tight in the sheltering, pine-fleeced hills;
And when their ice-shells Spring has cracked—
Watch for the new-hatched, fluffy rills!

YOSEMITE NATIONAL PARK

THE
Relief Society Magazine

VOL. XVIII MARCH, 1931 No. 3

Religious Education in the Family

By Milton Bennion

RELIGION, in some form or other, has been and still is one of the most powerful factors in development both of the individual and of the race. Religious education should, therefore, be an aspect of all education. This is also true of character education. These two most important aspects of education cannot be segregated. Whichever term we use should be regarded as including the other. Religious education is impossible without striving for development of character in the highest degree; character education is narrow and seriously deficient without the force and inspiration of religion. There is both a religious and a character aspect to all thinking, feeling, and doing. Formal theological instruction may be assigned to a particular day or to specific hours of every day. This cannot be true of religious education; it goes on all the time. The old idea of identifying religion almost wholly with public worship on Sunday and with family prayers at home has long since been superseded by a broader conception of religion. Not that these acts of worship are to be undervalued, but rather that their value is questioned if they are not supported by an active religious life every day and every hour. This intimate association of religion with everyday life is one reason why the family is the primary religious education institution. This has been one of the major functions of the family through all historic times; it must always be so, if the race is to continue to develop toward a higher civilization.

WHAT is the essence of religious education? It is concerned primarily with the development of personalities, with helping each person to realize the highest ideals of human life, to approach divinity as nearly as may be; as Jesus said in the Sermon on the Mount: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." This is the supreme and ultimate goal of religious endeavor. It includes a keen sense of the intrinsic worth of personality and its evaluation above all else. It is also in high degree social because persons are essentially social. A person develops in and through association with other persons. Thus the welfare of community becomes a major factor in religion, and training in the amenities of social life becomes a major factor in religious education.

Religion is usually correlated with faith in Divine Providence or

in the ultimate goodness of the universe. It certainly will include faith in human possibilities for good, in the high destiny of man. This thought is commonly expressed in terms of the fatherhood of God, with its implied sonship of man, and the universal brotherhood of man. Akin to this and naturally following from it, is the love of God and the love of fellowmen, as religious ideals.

It is not our purpose here to discuss the theological phases of these religious ideals. That belongs of right to each individual family and to the various churches. Our purpose is to consider the practical, every-day aspect of religious education. How can the religious qualities of character be realized in young people? Answer to this question is the major concern of religious education.

Recent changes in home life, so much talked of, need, in this respect, make no difference to the responsibility of the family. Even though the home, as now constituted, should vanish, the family would remain, unless indeed, it should be wholly absorbed by the state, as portrayed in some utopian social schemes. This, however, is altogether improbable. Parental instincts are too firmly rooted and too socially useful to be thus ignored.

THERE are two major aspects of the life of the family, i. e., the material or economic, and the religious or spiritual. These two aspects of life are here segregated only for the purpose of thought and discussion. The relative emphasis that may be given to the one phase or the other is well illustrated in the familiar story of Mary and Martha at Bethany. In the Gospel according to St. Luke, immediately following the story of the good Samaritan, is the following passage:

"Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into her house.

"And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

"But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

"But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."
(Luke 10:38-42)

The trouble with Martha and Mary seems to have been that instead of each sharing the major responsibilities of home life and giving spiritual significance to all home activity, they unwittingly divided these responsibilities between them, Mary, taking "that good part"—companionship, and the more distinctly spiritual aspects of service, while Martha was overwhelmed with mere manual service—cleaning pots and kettles, may we assume.

THE spirit of love and service should enter into all phases of family life, into the material as well as the spiritual. This will of course, tend to raise all to the level of the ideal, and to make loving service of any kind a joy. To realize this it is necessary that work be apportioned with regard to the available time and strength of the various members of the family, that no one may be overburdened.

One of the major troubles in some otherwise well regulated families is that the mother's energy is wholly consumed with Martha's cares so that there is neither time, nor energy, nor enthusiasm to devote to

"that good part" which Mary chose. The case is comparable in one way to the hostess who invites guests to dinner and then proceeds to exhaust herself in preparation as though her guests' interests were entirely physical. It is, of course, necessary to eat; but presumably among enlightened human beings this is a means to other ends. May it not, therefore, be more important to meet guests cordially and to enjoy their companionship with untroubled mind rather than to be exhausted or half-distracted by the mere material phases of the entertainment.

The principle here applied to entertaining guests has equal application to home folks. Here the value of love, confidence, and willing service, both material and spiritual, should never be overlooked. If anti-religious qualities of character are allowed to flourish in the family they are almost sure to be transmitted to community life and to the new families that are later founded. Such qualities make life "mean, nasty, and miserable," as Thomas Hobbes conceived it to be in its original state.

LET us turn away from this unattractive picture and contemplate the possibilities for good that lie within the reach of the family that is governed by religious motives and principles. The great and enduring attitudes of the religious life are very strikingly portrayed by the Apostle Paul in his marvelous discourse on Charity, now translated as "love," the concluding verse of which reads: "And now abideth faith, hope, love, these three; but the greatest of these is love." (I Cor. 13:13.) Let us consider these three attitudes: faith, hope, love—in their relation to religious education in the family.

FAITH has saved many a youth from falling and has inspired many more to high positive attainment. Many a delinquent person owes his return to decency to someone's everlastingly persistent faith, frequently that of his mother. The contrary attitude on the part of his parents has often impelled a youth to live in accord with his evil reputation. Call him a liar and he tends to become one; assume that he is a thief and he is very likely to make good the assumption. Even people in the middle and later life have a tendency to live up or down to their reputations. If people think well of us we feel an obligation to make good their expectations. If we have a very bad reputation we may be inclined to think that it isn't worth while to be otherwise than bad. This being true of persons of mature mind and fairly settled character, is it not infinitely more important in case of persons whose character is in flux, and may, therefore easily be swayed one way or another?

Another aspect of this question is the problem of developing in young persons faith in themselves; and, in this connection, of their getting a right conception of what is worthy and what is unworthy of a human being—of the moral dignity of mankind. This, coupled with a proper understanding of their own natures and possibilities, may be a powerful factor in helping them to realize the best in themselves, and also to encourage realization of the best in their companions.

Without faith of some sort there can be no hope. Without both there is likely to be little earnest endeavor, and no basis for facing life cheerfully and joyfully. With both faith and hope there is a solid foundation for real progress and assurance of a disposition to attack

individual and social problems with determination to solve them and to make life a blessing.

OF all qualities of character love is, however, the greatest. It touches life more powerfully than does any other aspect of feeling or desire. It is so much stronger than reason as a motive in conduct that the latter is often swept aside by the onrush of this powerful emotion. It is this fact probably that has led some contemporary psychologists to recommend elimination of the influence of love in human relations and more especially in the training of children. Development of personalities, however, calls for harmonization of the springs of conduct and control of their direction rather than for suppression of one side of human nature. To eliminate feeling is to undermine the basis of desire and to destroy in large measure the foundations upon which judgments of value depend. The religious and moral life cannot be developed apart from these judgments. Reason should, of course, be an important factor in determining the goals of life and an indispensable means of helping to realize these goals.

In contrast with the ancient Greek usage, the term, love, as used in the New Testament, has reference to the most highly spiritual aspect of life. This type of love leads to actions in accord with the highest and most lasting welfare of mankind. In the family it is manifest in recognition of the worth of each person, and in constant effort to preserve and to develop that which is most worthy in each. Such an attitude on the part of each member of the family naturally leads to harmony, confidence, cheerful cooperation, and an enduring bond of union through which the joys of family life may be perpetuated.

THE love and service that properly characterize life within the family fall short of the requirements of religious education unless they are extended to the life of the community. That "we are members one of another" is not only true of the family and the Church membership; it applies also to humanity as a whole. Failure to recognize this may be the occasion of small group selfishness, even of prayers that disregard the welfare of all outside the immediate family. Religious education properly calls for breadth of vision, universal sympathy, and practical interest in the welfare of humanity. This point of view is recognized in part, at least, by ancient writers, as indicated in the following:

> "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." (James 1:27)

This practical phase of ancient Christianity is now being developed in the light of man's greater knowledge of his fellowmen, both in extension and in intention—both geographically and historically, on the one hand; and psychologically and socially, on the other. This wider knowledge and experience carries with it correspondingly greater obligations, obligations that have their beginnings in the family, but that can never end there. The family is a training school to prepare the members of each new generation for their responsibilities to humanity, and to the social institutions of which they are or ought to be members. The family should, therefore, take account of the future prospects and ambitions of each of its members and of their preparation for their life's work. The disposition of young people to look beyond the home and to yearn for wider expe-

rience is manifested early. The wanderlust of youth is one instance of this. Under proper parental guidance this inclination may lead to experiences that may greatly broaden the youth without corrupting him. A misunderstood youth, on the other hand, is sometimes led to satisfy his wanderlust in ways that may prove very detrimental.

THE dreams of youth, it is generally recognized, have much to do with the accomplishment of later life. Among the most vital things about which a youth may dream are his future vocation and his future family life. No parent can afford to ignore or to belittle such dreams.

The faith and the hope of youth in his future vocational possibilities should, with wise guidance, be encouraged, amended if need be, but never subjected to ridicule or discouragement. This point is well illustrated by the small boy who had watched the garbage man making his rounds. There was something adventurous in driving up and down the street, stopping at each can, lifting it over the wheel, emptying contents into the wagon. The little fellow ran to his mother and with eager voice exclaimed, "When I'm big I'm going to be a garbage man!" The understanding mother smiled and replied, "All right son, that's useful work, but be sure you're the kind of garbage man who empties the can clean and who doesn't scatter litter all over the street." The fires of youthful enthusiasm are too often extinguished by a "wet blanket" thrown by some fellow member of the family. Such an act should be recognized as one of the major sins.

An even greater sin, however, is that of treating lightly the loves or maybe fitful love dreams of youth. Sex love is a normal expression of human instincts, one that is essential to the preservation of the race. The selection of a life's partner, and thereby the founding of a new family is one of the most delicately personal matters with which a youth may be concerned. This fact should be recognized by brothers and sisters as well as by parents. It should be utilized to develop feelings of respect and reverence toward courtship and marriage, the results of which are so profoundly significant to the individuals immediately concerned, and also far reaching in their ultimate consequences in the life of humanity. What responsibility can be greater than that of bringing into being new persons and assuming to direct the course of their development? It is very significantly said that the family is educational in function and religious in character. Marriage should then be regarded as a religious institution, and the proper education of children the most sacred duty of the family.

THE family life should be one of refinement and serious purposes; not however, solemn or sanctimonious, but on the contrary, cheerful and joyous. No vulgarity or coarseness should ever be tolerated. Concentrating attention upon the finer things of life and upon the great and noble examples of men and women who have contributed most to the onward march of the spiritual life of mankind is an effective way of overcoming evil with good.

It is unfortunate that because of speed of modern life and the disposition to multiply functions outside the home, the time available for cultivation of common interests in the home is often reduced to a minimum. There may, however, be at least some opportunity for this at

the dinner table, after the day's work is done. Family life should be enriched by all the material benefits the family budget can afford, such as carefully selected books and magazines, musical instruments, and music of an elevating sort. The advent of the radio also makes possible entertainment for all the family group in the home, and that with the greatest economy of time. There is, however, always the important problem of wise selection of radio periods and of topics of family conversation. This calls also for cultivation of common tastes and interests. The great masterpieces of music now played or sung over the radio by the world's leading musicians far surpass opportunities heretofore available to families generally. The great organ selections are especially of a very distinctly religious character, and may have the same beneficial influence upon the family group in the home as do similar types of music upon the congregation at church. Such instruments and musicians are not, however, available to many churches. There is also great value for religious education in listening to world famous orchestras and singers. Since there is so much of this type of entertainment now available, it is a great pity not to make the greatest possible use of it. This does not mean to exclude everything else. There are speeches, sermons, and news items well worth listening to, there is wholesome humor that gives rest and recreation, but there is no excuse for patronizing the low grade forms of entertainment, either within or without the home.

Conversation in the family group, or between parent and child, should also grow out of common tastes and interests. The greatest guiding influence of parent upon child often comes from informal association and conversation rather than from more formal procedures. A mere suggestion for thought may have greater weight with youth than formal instruction. Young people must ultimately work out their own conceptions of life, its values, and its activities. It is well that they should make a beginning early under wise guidance. This wise guidance in the home, however, lays a great responsibility upon parents, the responsibility of keeping pace with youth in knowledge and understanding of world progress and the problems that confront youth. Nothing is sadder and more disastrous, religiously and morally, than failure of parent and child to understand each other. A notable example of this is the rigid adherence of some parents to some traditional theological interpretations of natural history, while the youth is viewing nature and its history from the point of view of what he is taught in geology and biology. Each takes his point of view to be a flat contradiction of the other, and each may vigorously condemn the other's views as radically false; the one pronounced superstition, the other sacrilege. There is, evidently, need that each understand the other, that both earnestly seek the truth and meantime cultivate open mindedness, tolerance, and sympathetic understanding of those that hold opinions they cannot share.

Religion is not a thing that can or ought to be thrust upon youth. It must develop in him as a part of his own nature. The parent's responsibility is to be a sympathetic helper. This will be accomplished more by what the parent is than by what he says. When he does speak, however, he should do so with understanding both of what he says and to whom he speaks.

ANOTHER very important phase of religious education is the development of the highest type of loyalty. We say highest type because this quality of character is often misconceived and misused. There is the loyalty of lawbreakers to each other in their evil causes, which is generally accepted as evidence that they are not totally depraved. This use of loyalty is somewhat comparable to the use that yeggs make of the virtue of temperance; they cannot be successful burglars without it. So whether or not these qualities of character have real value for mankind as a whole, which is the ultimate test of right, depends upon the use that is made of them. What is the proper place of loyalty in religious education? It is one of the most basic and most essential character qualities of an individual, both as a member of a family and also as a member of larger social groups. It calls for exercise of faith, hope, and love, joined with knowledge in the promotion of a cause or causes that make for the highest and most enduring welfare of fellowmen. In the ethical and religious sense of the term it cannot be directed toward the good of one human group to the injury of other groups. The highest good of any member of the human race cannot properly conflict with the highest good of the race as a whole. Recognition of this principle is a most important element in determining what is morally right in any given situation.

Training in a right type of loyalty should begin with the young child in the home. He may be led very early to realize that he should be loyal to the best good of the family group; that this group has set up moral standards to be realized, and that his own personal pleasure should always be subordinate to these standards. The family name, as well as the welfare of each member of the family is at stake. In case the good of the individual seems to be in conflict with that of the family as a whole, this fact is evidence of mistaken judgment as to what is really good. Either the individual or the group may be mistaken.

As the youth becomes an active member of larger social groups the same principle holds. Rightly understood loyalty to any group will not conflict with loyalty to the more inclusive groups or to society at large. The outcome then of this training in loyalty within the family will be development of loyalty to the most lasting good of humanity; this will include loyalty to truth and right. Such loyalty, however, calls for cooperation of each individual with his fellowmen in organizations of which the family is a type. Men and women must work together, and be loyal to each other, if they would succeed in furthering those causes that make for the highest and most enduring good of humanity. This is the fundamental purpose of religion; it is, therefore, a most necessary phase of religious education in the family.

I cannot but believe that in the heart of every "Mormon" boy and every "Mormon" girl there is a spiritual gold mine, awaiting development. To some, the development comes early, to others, late. But come it will, sometime, somewhere. They are children of the Covenant; in their veins is the blood of Israel; and they have received, if baptized, the gift of the Holy Ghost, which manifests the things of God. How could all that go for naught?—*"Through Memory's Halls," by Orson F. Whitney.*

"Unto the Least of These"

Awarded Second Prize in the Eliza R. Snow Memorial Contest.
(Dedicated to the workers of Relief Society, who unceasingly follow the Christ.)

By Merling D. Clyde

They came unsung—no herald marked their way—
Through brown old hills and fertile fields afar.
They, who had watched and waited, saw the Star
Shine out to mark the spot where Jesus lay.
They carried gifts; not gold, but love and song
Detained by pleading hands from day to day
They succored those who stumbled by the way
And reached the Place to find the King had gone.

Yet seeking on their wearied way they win
Across the trackless wastes and thorny hill;
In busy marts and empty halls they still
Find solace in the spot where He has been.
When God, alone, has set the time and place,
Like Artaban,* they, too, shall see His Face.

*From "The Other Wise Man," by Van Dyke.

The Christening

By Fay Ollerton

IN the year 1842 the Church was still young, scarcely an adolescent. There had been no time in the colorful and often tragic moves from Kirtland to Missouri and back across the icy Mississippi to Illinois for the women to do anything more than move with their men or wait for them when necessary.

But times were changing. The sodden little settlement that was Commerce in the winter of 1839, had become Nauvoo, the Beautiful, a dream city rising almost overnight from the snow-covered prairie to a city of homes and mills and factories overlooking the bluff Mississippi. In this dream city thousands of people were living, some of them in pretentious homes and others so new in Nauvoo that they depended on charity for a night's lodging. And daily the slow prairie schooners and the crawling river boats were bringing new citizens—a few with gold in their pockets but more with the idea that now they had found Nauvoo and "Brother Joseph" that all would be well. There was work in Nauvoo that only women could do.

JOSEPH SMITH in his wisdom recognized the need for some unified body of women. His idea was a strange one, for in 1842 there were no women's clubs, literary or social, no auxiliaries to the national parties, no business and professional woman's clubs, no woman's city clubs, no Eastern Stars, only a few sewing groups that are remembered ony in history.

Besides the converts from many states and lands, the hunger and privation that were always lurking, there were worse things—discontent, disloyalty, and apostasy—all things that women, with their courage and patience, could fight.

So on March 17, 1842, when the prairie was losing its snow and green was showing on the river banks, Joseph Smith called a number of women to meet in the Nauvoo Lodge Room. He there disclosed his new project. The names of these women read like a catalogue of old New England. There were, among others, Sarah Cleveland, Philanda Merrick, Desdemona Fulmer, Elizabeth Ann Whitney, Martha Knight, Phoebe Ann Hawkes, Elvira A. Coles, Margaret A. Cook, and Sophia Robinson.

They were all eager and curious. This was an adventure—not like fleeing from the Missourians or coming by boat to Nauvoo, but something more subtle and challenging. Joseph Smith had asked the serious young Canadian, John Taylor, and Willard Richards of loyal friendship, to help him organize the society. It was a time, remember, when woman's suffrage and woman's rights, had not been heard in these new lands, and it was scarcely to be expected that women would know how to conduct themselves.

Willard Richards was made secretary of the meeting. In fact it is due to his careful recording that the memory of that 17th of March still lives so strongly.

"The spirit of God like a fire is burning, the latter day glory begins to come forth," sang the fervent women, their hearts beating faster

against the tight, dark bodices of their dresses.

When prayer had been offered, Joseph Smith, proudly and ably seconded by Sarah Cleveland, moved that a vote be taken to determine if all those present were "satisfied with each *female* present and willing to acknowledge them in full fellowship to the Institution about to be formed."

It is on record that the men withdrew while the vote was being taken. Tact flourished in the river city even though it was not yet three years old. But the truly astounding thing was that each "female" voted that she had no objection to any of the others. They even added the names of six women not present.

Soon, the men were back. It was then that Joseph Smith explained why he had called them together. Besides caring for the wants of the poor they were "to provoke the brethren to good works, to assist by correcting even the morals of the community, and to save the elders the trouble of rebuking, that they, the elders, might have more time to attend to their other duties, including public speaking."

Rather complex duties for so simple a beginning.

Now came the obvious task of selecting officers—a presidency that was to be as a constitution and whose word was to be as law. If other officers were needed, they were to be appointed even as the deacons and teachers were appointed.

Elizabeth Ann Whitney lost no time in moving that Emma Smith be made president. And there was not one dissenting vote. Was she not the beloved wife of their prophet, a woman tall and dark and handsome, who moved with dignity and was renowned for her intelligence and wisdom? And was she not one whom they had housed in times of need and who had thrown open her home to the poor, the fatherless, the widows, and whose gentleness and sympathy and untiring labor had inspired them in times of sickness? She was a fit leader for their great experiment.

President Smith's first act was to choose her counsellors, Sarah Cleveland and Elizabeth Ann Whitney. All of them were set apart, Emma to the dignity and qualifications of her high calling and the other two to be her aids.

ONCE organized, would the females know how to conduct themselves? Indeed not, if we are to accept the men's viewpoint. And why should the women know how? They did not participate in the political meetings that were the very meat of life to men in the forties. Neither did they overly intrude themselves at any public gatherings.

The females were instructed that if two speakers should address the chair at once (proof enough of Joseph Smith's keen foresight), they were to wait until the "Mrs. Chairman" decided the one to be honored. Very tactfully but firmly it was forced upon their attention that whatever the majority should decide was to be law. There was to be no seeming assent and then rushing forth from the meeting to spread disapproval.

A more delicate subject was next brought before the members. It had to do with a certain human trait that must have been first observed about the time Eve saw Lilluth or Lilluth saw Eve, depending on who was the first observer. It would not be right to say that this characteristic was common in Nauvoo. It is enough to say that Joseph Smith spoke of it in these words: "You are not to injure the character of anyone. If a member

e society should conduct her-
nproperly, deal with her, but
all your doings within your
osoms and hold all character
l."

at was practical Christianity,
y put.

e brethren must have sighed
relief, these instructions off
minds. They had nothing to
t turn the meeting over to the
es, then observe how apt their
s were.

is a legitimate question to ask
was the first act of this longest
woman's society in the United
s. And the answer is simple.
s that of naming the society.

ere was no trouble finding
s. The difficulty rose in hear-
what names were being sug-
d, so quickly had the females
tten their instructions. Joseph
h was patient, however, and
they were proceeding in quiet,
ar order.

unsellor Cleveland, who was
y woman if records speak the
, suggested that the society be
l the Nauvoo Female Relief
ty. The naming might have
as simple as that had it not
for Elder Taylor. Elder Tay-
vas an admirable and learned
but he did not yet know the
bilities of females. He sug-
d that Benevolent be substi-
l for Relief. Benevolent, he
ght, would give a more definite
of the society's nature.

nd that started the trouble.
esident Emma Smith, her
n eyes very bright, suggested
she and Elder Taylor come to
understanding about the mean-
of the words Relief and
evolent. This must have been
astounding, for women were
supposed to be erudite.
efore they could start on the

understanding, Joseph Smith explained that Relief was rather a new word among popular societies and more extended in its suggestions than Benevolent. Indeed, it might be construed by enemies to mean that the society was to relieve criminals from punishment. It must be again remembered that in that day of intense religious feeling enemies were real and massacres had started from so slight a thing as a foundationless rumor.

However, the president of the new society was able to defend its name. Benevolent, she declared, was too popular a name. Every society was using it. Why, there was one Washington Benevolent Society that was not worthy to be mentioned. She, for one, did not want the society to be called after any other in the world.

Joseph Smith very quickly announced that he had no objections to the word Relief. He merely wanted them not to move too hastily.

Then Eliza R. Snow, that black-eyed and vivacious descendant of a long line of puritans, threw in the weight of her learning with the president. The word Benevolent, she said, had been associated with too many corrupt societies to be considered. Further, she contended that as the daughters of Zion they should set an example to the rest of the world—not content themselves with following common paths.

But Eliza was rather an introspective sort of person and she had her doubts about the suitability of Relief. Might not some people think it was connected with being prepared for calamity instead of meeting the every day needs?

President Smith met that objection with a quickness of wit that won the skirmish—and the name. Exciting times were coming, she told them, and pressing need when

there would be loud calls for relief. And they would be ready for them as well as for exigencies of daily life.

That satisfied John Taylor, who must have wished that he had been less quick about offering amendments. For the moment the society was the Nauvoo Female Relief Society, and would have remained so if Eliza R. Snow had not felt that the Female Relief Society of Nauvoo was more rhymthical. A vote was taken and the name was the Female Relief Society of Nauvoo.

The society now had members, officers, and a name. It lacked but one thing for efficient functioning—funds. But not for long. Donations ranged all the way from five dollars in gold from Joseph Smith to one bit (twelve and a half cents for the benefit of those who have not been raised on bits). It is only truthful to write, however, that most of the ranging was from two dollars to the one bit.

With a well stocked treasury the society was ready for work. There was no quibbling here. Emma Smith knew her Nauvoo, from the newest, hungriest emigrant to come up the river to the wealthiest of the first settlers whose many-roomed houses overlooked the prairie. She had names on the tip of her tongue of families that must have immediate help, and of women who wanted only work. Those who hired widows, Emma was prompt to add, must be prompt with payment. Emma knew of women who had worked for no hire and she did not mean that this condition should continue.

The long morning was closing. Husbands were coming home hungry, and there must have been children whose patience had long been gone. The meeting was adjourned until one week from that Thursday at ten o'clock in the morning.

In its way the Relief Society, organized in the young town of Nauvoo, has been the history of Church women these past ninety years. It has progressed as they have grown, and it is, as ever, the pioneer of their development.

The Dreamer

By Ivy Williams Stone

Some day when I have lots of time
I think I'll write a clever rhyme.
Again, with not a thing to do
I'll scribble off a tale or two!
Some useful thing I may invent—
For science I may have a bent;
Some time with weeks and weeks to spare
I'll plant a garden wondrous fair.
I'll paint a picture, trim a hat;
I may do this, I may do that.
Whate'er I do, I know 'twill be
A marvel for the world to see.
The thing I do will win acclaim
And all the world will shout my name!
I will not start my plans today—
It's nicer far, to dream and play!

Our Birthday

By President Louise Y. Robison

MARCH 17th is an eventful day to all Relief Society women, as it is the birthday of our organization. Birthdays are unusual days in our own lives, and in the lives of our friends. From childhood to old age the day is made happier because friends and loved ones, if we have lived sweetly or have contributed to the happiness of others, send gifts or loving greetings to express their regard for us. We lovingly remember the birth date of our friends, and no matter how far distant they are, we plan to have our greetings reach them on that day.

Now we bring love and greetings to our Relief Society on its birthday. We commemorate this day with gratitude to our Heavenly Father that He graciously gave freedom and opportunity to His daughters. We deeply appreciate the support, encouragement and guidance of the Leaders of our Church, from our inspired Prophet Joseph Smith—who organized the Relief Society—to our President Heber J. Grant, whose counsel and interest are always a sustaining power.

ALTHOUGH our records are well kept, there is no human power which can give an account of the deeds of loving kindness performed by our Relief Society members during the 89 years of its existence. The comfort given to the sorrowing, to the lonely, the relief to the distressed, and the friendless, are of sufficient value to justify its existence. In addition there are the educational opportunities available for our development. Think of the excellent training which sixteen hundred ward presidents receive, when each week they preside at meetings! To do so successfully means not only self control, but a sympathetic understanding of each member present, so that all may participate in the exercises. The intricate work of the secretaries, the committees who plan the details, the chorister and organist, who, by preparation and inspiration unite the hearts of those present in harmony and praise—the development along these lines alone would make the Relief Society a valuable asset in any community.

There is still another opportunity offered. In our organization there are sixteen hundred studious teachers who each week prepare lessons from courses outlined in the *Relief Society Magazine*. We may add to this number the officers of each organization who must, of course, be prepared, and at least half of our membership who study these lessons. So we have thirty thousand women who are studying and discussing a systematic course of lessons each week.

In our visiting teachers' department there are twenty thousand earnest, prayerful women, radiant with the joy of service, who visit the homes of the saints each month, carrying a Relief Society message of helpfulness and encouragement, at the same time accepting contributions in the name of our Society, to be used by the Presidents to relieve those in need.

These great activities are planned and supervised by one thousand Stake Board members, and twenty-

three General Board members, who spend hours and days earnestly outlining lessons, visiting and encouraging this great organization.

For all these opportunities the members are truly thankful and they gladly send their annual dues each year to carry their love and greetings to the organizations.

We pledge our loyalty anew to you, Relief Society, and resolve to make better preparation for that special work we are asked to do.

"Who calls His glorious service hard?
Who deems it not its own reward?
Who for its trials counts it less,
A cause for praise and thankfulness?
It may not be our lot to wield,
A sickle in the ripening field,
Nor ours to hear, on summer eves,
The reapers song among the sheaves,
But where our duty's task is wrought,
In unison with God's great thought,
The near and future blend in one,
And whatso'er is willed is done.
And our's the grateful service
Whence comes, day by day, the recompense.
The wish, the hope, the purpose, stayed,
The sunshine and the noon-day shade."

There is always a value in striving; always compensation for effort. When these efforts have an aim to relieve and bless, the result is a gain in priceless experience, and a growth in spiritual power.

"Better to stem, with heart and hand,
The roaring tide of Life,
Than lie, unmindful, on its flowery strand,
Of God's occasions drifting by;
Better, with naked nerve, to bear,
The needles of a goading air,
Than in the laps of senual ease,
Forget the God-like power to do,
The God-like aim to know."

Don't Knock

By Elsie E. Barrett

Our Grandmas gave us sulphur
When Spring was in its prime,
On necks tied assafetida
When came the autumn time.
Some thought the feet of rabbits
Protection from disease,
That wormwood tea and catsup
Would rheumatism ease.

But *Science* has discovered
That *Vitamines* count much;
So throw away the sulphur,
The wormwood tea and such.
Through proper combinations
Of food and exercise,
The glow of health will brighten
Your listless faded eyes.

You'll build up strong resistance
To every future ill,
Renew each vital organ
Without a drug or pill.
Don't knock "new-fangled" notions
Climb down from your old perch;
Don't knock! just be a helper
To *Science* and *Research.*

Out of the Shadows

By Alveretta S. Engar

IT is not an uncommon thing for an old house to be rebuilt, made over or restored. But not everyone has such a background of human interest as this one. Building societies desiring to increase their rentals look with cold-blooded interest at the old home and if the possibilities of rejuvenation warrant the expenditure of their money they do not hesitate, but if not the old deserted place is left still looking as Madison Carwein says, "Like some old ghost from out its grave."

A beautiful little home of spotless whitness, bright awnings and graceful pergolas.

During the summer, I passed and repassed this beautiful little home with its spotless whiteness, bright awnings, graceful pergolas with their colorful cement floors, surrounded by beautiful ferns and flowers, being so attracted by its simple beauty and hominess, that finally curiosity and an admiring interest led me to the door to ask for a kodak picture. I was not disappointed. A mother artist lived there with her husband and three lovely children, the baby only two weeks old. This is the story she told me:

"We had been married for twelve years without being blessed with a baby; for eight years I suffered with rheumatism, and went through the usual process of having tonsils removed, some bad teeth and other perfectly sound ones drawn, etc., but all in vain. Nothing seemed to help.

"I tried many remedies and different doctors and finally was benefited by osteopathic treatments, but poison from certain other treatments so prostrated me that my life hung in the balance. In our despair it was decided that I take a trip to California.

"We sold our cozy little home and everything in it at auction; our savings, our accumulations of years went under the thud of the hammer. This was our darkest hour.

"I returned from the trip somewhat built up. We moved into a small unfurnished apartment and soon—miracle of miracles, our first babe was born, and with him was born new hope, new interest in life. I had never given up hope, always believing that nothing is impossible with the Lord.

"As the little one grew and developed, a compelling desire for a home, a place where he could be free to run and play in the sunshine possessed me.

"We began to look around for a home, but found nothing that we wanted without running hopelessly in debt. Finally the real estate agent offered this homely barn of a place to us at a figure we could handle without paying out so much in interest.

"Immediately I saw a vision: This deserted looking place that had once sheltered all of life, sorrow, death, birth, love and happiness, might again be restored, made over and become to us a shelter, a spot of beauty and also embody an arrangement of utility and comfort.

"I begged my husband to buy the house and lot and with intense interest I went to work, drawing plans, estimating costs, etc.

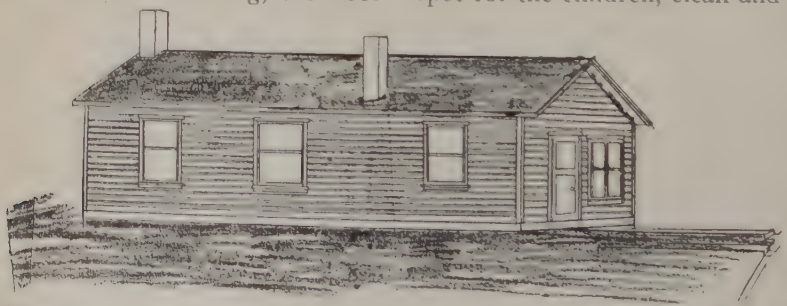
"The lot was spacious but the house being almost against another one had to be moved.

"A basement was dug, the floor plan changed entirely, new hardwood floors put in, new windows and doors, and two new rooms added, one a bedroom and a garage. Cupboards, shelves, closets, plumbing and lighting fixtures were also added. An arch was made between the living room and dining room.

"We let the contract to a Building and Supply Association, who let us have material on a monthly payment plan, furnishing a carpenter to do the work. We did our own painting, papering and added the pergolas. In four years we rebuilt and paid for it. By the time we were through my health was completely restored, and while this made over home is not as nice as our former one, we have known more happiness than we ever dreamed could be ours, and best of all we can lie down contentedly without worry of debt."

Mrs. Nye is a devoted mother to her babies; through her service to them and her husband, together with her interest in the planning and building of their home, her body and mind, so weakened by long suffering, has become perfectly normal and strong. Today she is enjoying the fruits of accomplishment that come only through persistent, unfaltering faith and effort.

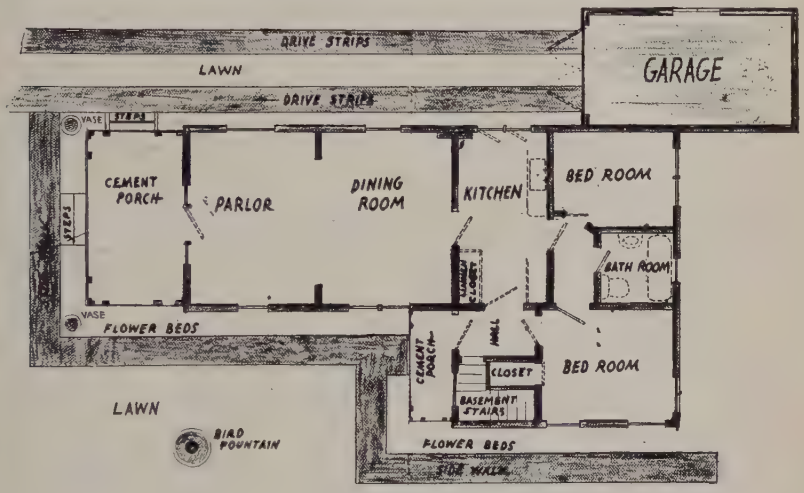
As she graciously led me through and around their home, I saw in the back yard that dream of a sunny spot for the children, clean and well



This deserted looking place might be made into a spot of beauty and embody an arrangement of utility and comfort.

arranged, with a sand pile and a little playhouse built of goods boxes and equipped with simple playthings that children love.

The rehabilitation is complete, through which the deserted home and its present happy inmates were literally lifted out of the shadows into the sunshine, making the little family and their home fit subjects for poetry and song.



Roger W. Babson says, "I am continually asked, 'Is it not a great economic waste to have millions of people idle?' To this question I frankly answer: 'If the only values are material—that is, if commodities are America's only need—then unemployment and financial failures are solely economic losses. If, however, spiritual and intellectual values are also of great importance, then it must be recognized that business depressions have their usefulness and fulfill an important economic function.' I personally hold the latter belief, and have felt that rainy days have their usefulness as well as sunny days.

"Economic history plainly teaches that during periods of prosperity there develop waste, carelessness and crime. These agents are the real cause of the business depression which inevitably follows. When men are making money they are likely to lose their faith—forget their God and become more or less pagans. During such prosperous times, the churches become neglected, personal prayers are dropped, and man feels self-sufficient, without the need of Bible, church, or mediation. These are the conditions which America has witnessed during the past few years.

"When, however, people are out of employment, when business men are making losses, when we find things drifting away from us and we are unable to control the situation, then we look to higher and better things. The first move is to stop waste, next, every worker determines to do his very best, and finally, we begin to seek higher sources for aid and guidance. A beautiful little home of spotless whiteness, bright awnings and graceful

ican Legion Magazine.

The Rummage Sale

By Nora McKay Stevenson

YOU'LL hardly believe me when I tell you about all the important things that happened on account of house cleaning this year.

We were still having winter weather, but our house just had to be cleaned. Mother said so, and what mother says goes.

We live in Salt Lake, a nice clean town, but Mother is one of those women who always has to be cleaning.

Dad remembered that he had an important business engagement out of town.

Paul, my big brother thinks that just because he is a senior at the University this year he should be excused from all home work. So as usual I could see that Jane and me were to do all the cleaning.

Jane is the woman we pay four dollars a day to tell us what to do. And I'm the fellow twelve years old, that has to help with every single thing that gets done around here.

Last year when I helped clean we took all the old furniture from the basement to the top floor. This time, as far as I could see, we were to carry it all down again.

Every minute mother shouted at me. (I've tried to get her to call me Bill, I get sick of hearing "Willie" so much, but she don't like Bill.)

"Willie! Come and take this chair to the basement."

"Willie! Hurry now, take this table down."

"Willie! Why do you stay down stairs so long? Take that dog picture next."

I was mad. I've hauled that heavy old picture around ever since I can remember.

"Jane's got to help." I said as cross as I dared.

Jane is fat, and the stairway narrow and steep. We just got about half way down when a tack came out, and the carpet slipped. Jane went down the last two or three steps with a crash, me and the picture on top. The glass busted but we didn't get cut. I didn't think Jane could be hurt much, and I wanted to make her forget it if she were, so I yelled excitedly:

"Look out! Look out, Jane, he'll bite!" The big dog stood so lifelike against the wall, she screamed, and jumped, and started to cry with hysterics.

Mother came running and asked, "Are you hurt Jane? Are you hurt?"

"No—no," screamed Jane, but she kept right on crying.

Mother couldn't help laughing a little. It was funny to see Jane so scared of just a picture. And besides, Mother was glad we weren't hurt. I was laughing too.

As quick as a flash Jane's face got purple. She stamped her foot and cried through her tears, "Well, Mrs. Brown, if that's the kind of woman you are, laughing at one that's down, I'm through working for you." She banged the door hard as she went out.

Mother was speechless, so she just sat on the step. I saw she was thinking, and kept quiet. You have to be patient with Mother. I knew that now Jane was gone we would be pretty slow at house cleaning.

Sometimes when Mother is thinking real hard she talks to herself. After I had the glass all picked up I heard her say:

"It seems to me that someone might be glad to get these old things. The Widow Kerr needs furniture, but I'd hate to give her this old stuff. If I could just sell the junk, we could help her with the money. She is awfully proud, and hates charity, but goodness knows how she manages with just the small amount that Nellie earns.

Mother belongs to a society which looks after the poor. Dad grumbles that we'll soon be in the poor house ourselves if she continues her everlasting giving.

Her forehead was all puckered up, and I knew she was studying hard, so I went out to snow-ball with the fellows. Every time I came in the house all that day Mother was telephoning. Once I heard her say:

"Oh Mrs. Jones, that will be lovely. You have an old cupboard, a suit of clothes, an out-grown pair of shoes, and a string of beads. And you say Mrs. Cohn has a washboard, a pet monkey that isn't thriving, and two bottles of fruit she is afraid may spoil. My dear, we are going to have a wonderful assortment. Every lady in the Society is responding fine."

DAD had a funny shocked look when he came home several days later and found Mother singing though the cleaning wasn't done. I guess he was surprised and a little disappointed, but I only heard him say:

"Well, well, Emma, I never did know you to be so happy while house-cleaning. I suppose there is a lot of joy in house work if one looks for it."

Mother looked down at Dad in a superior sort of way from the ladder on which she was standing in front of the built-in cupboard, and said:

"A lot of joy there'd be in this dirty drudgery if I didn't keep my thoughts dwelling on a loftier plane. I've been thinking about that dear Kerr family. They are behind with their rent, and Mary needs a new dress. Mrs. Kerr has learned recently that two Pennsylvania cars were seen entering Farmington just before that awful cloud-burst. She scarcely eats or sleeps she is so frantically writing letters of inquiry to newspapers all over America, hoping to locate the driver of the other car. She thinks he might know something about her boy. Poor thing can't seem to reconcile herself to the fact that the child must have been caught in a cloud-burst and buried under the rock and gravel along with the father. All the women feel sorry for her, and we've decided to have a rummage sale next Saturday. We'll find some nice way of giving her the money.

Dad just grunted and thoughtfully stroked his chin.

AS soon as Paul heard that the sale was for the Kerr family he had plenty of time to help. He got his boy friends with cars to gather up the discarded goods from dozens of homes, and helped price, and arrange the stuff in the empty store Mother rented on Regent Street.

Paul is in love with Nellie. I know she loves him too, 'cause once when they were standing on the porch in the moonlight I heard her say:

"I do love you Paul, but I can't ever, ever marry. I must support Mother, and my poor crippled sister. It would all be different if we hadn't lost Father and Angus. Even Angus could have supported us. He might be a great singer now. We were

having his voice trained. Father started to California to see if he could earn enough money to send Angus to Europe."

Paul was looking at the stars, and holding Nellie's hand tight. He turned to her, and I felt proud to hear him say:

"Don't you worry, dear. We'll get married all right. I'll be out of school soon. Then I'll earn plenty of money for all of us." (I bet he will, too.)

Nellie just went on talking in a low tone.

"We never were very well off, but we did have a home. Mother sold everything to come West. We knew so little about that awful cloudburst on the Lincoln Highway at Farmington. Mother just felt as if it couldn't have killed both Father and Angus."

Saturday morning the sale goods looked smart. There were hundreds of old shoes, hats and dresses that somebody's great grandmother wore. Swell jewelry, purses, pictures, candle-sticks, candles, and everything. Then there was a dog, too old to keep awake; the sick monkey, a scared cat, and a swell white rat that I wanted Mother to buy for me.

A crowd was gathering outside, and everything looked like a big success. Then Dad sent for me to come to the office to help him. That's the worst about being a fellow capable of doing every kind of work. Someone always wants you to help 'em.

When I rushed back to the sale late in the afternoon nearly everything was sold, and nobody there but Mother, Nellie, and Paul. Not knowing it was a benefit sale for her family, Nellie had come over after work.

Nellie was standing smiling up into Paul's face as usual.

"Dear me, I must be going," she complained. "Mother is awfully sad today. I must hurry home and try to cheer her up. It's Mary's birthday and somehow Mother got started off weeping this morning. I wore this locket to work today to keep her from crying over it all day. See, it has a picture of Angus and me in it. Angus had a beautiful voice. He sang in entertainments often when he was real small. He bought this locket with money he earned, and father put our picture in it."

I looked at the locket and at Nellie's sad face. "My! I bet he was a smart kid," I said. "It just seems like cloudbursts and things always knock off the nicest people."

Paul had the necklace in his fingers, and kept saying, "How beautiful! How beautiful!" But he was gazing into Nellie's eyes, and I couldn't tell which he was talking about. I bet I'll never be that silly over a girl.

Nellie smiled a little at me as if she knew what I was thinking.

"I bought Mary a little pink dress for her birthday," she said, "Don't let me forget it when I leave."

I was just going to ask her to show us the dress when the door opened and two dirty tramps and an awfully large woman came in. Her little round hat on top of a huge pile of gray hair, trembled as the woman importantly walked up to Mother.

"Oh dear, your sale is nearly over ain't it? Hainy't 'cha got nothin' left I kin buy? I do love a rummage sale."

"We still have a few very nice things," Mother managed to say with her best company smile. "How would you like one of those nice pictures?"

"My, ain't that big dog picture purty? The frame could be touched up where it's broken, don't 'cha think?"

"Why yes, you could fill in the broken places with plaster of paris, and paint the whole thing. You may have that for seventy-five cents," Mother explained.

The woman looked thoughtful. "Hm'm, it'd make a fine weddin' present, all right. I'll take it.

I loved her for saying those three words. I knew I'd seen the last of the old dog.

While I'd been paying attention to the woman with my ears, my eyes had been following the two dirty men. They went around quietly trying on coats, and mumbling to each other out of the corners of their hairy tobacco stained mouths. The monkey was making a terrible fuss just like he didn't want the men touching things.

"What's the boy doing with them little pictures?" I heard the woman ask.

Mother had told me to gather them up for the junk man. Now, she hastily said, "Oh, just getting them together. We must soon close. You may have those at five for a quarter."

"Wrap 'em all right up," smiled the woman. "I kin fix 'em and paint 'em up beautiful."

Her face was growing red with excitement. She stood with feet apart, and large hands on her hips, casting hungry eyes around the room.

"Why, what's this—a lovely gray suit?"

It was just sticking out of the top of a box of ten-cent-a-pound woolen rags.

"Yes, it's a lady's suit, a little moth eaten, but you may have it for a dollar," Mother said in her most business-like voice.

"The moth holes is awful thick all over. Hm'm, but what a lovely color. I could embroider red silk dots over the holes. A lady's whole spring suit for a dollar! Well, wrap 'er up. My, how I do love a sale-"

Mother was just trembling. I guess she was thrilled over the big business she was doing. She might have sold all we had left, only just then an auto horn began sounding loud quick blasts.

"Luddy, there's that man waitin' fur me. Won't he be mad?" As she put her money on the table she noticed the monkey sitting on her bundles.

"Look at the darlin' monkey," she said, "Wish I could buy him too."

We hurried to load her up. I grabbed all the bundles in sight, and filled her arms. She went through the door side-ways muttering:

"Luddy, won't he be mad, but he knows I just love a rummage sale."

BEFORE I got the door shut a little thin man and a tall skinny boy came in. The boy was coughing something awful, and looked so sick I forgot to watch the two dirty guys that seemed to want to wait upon themselves.

"I'd like to buy a pair of shoes that will fit Joe," the old man said.

"We have a good many shoes left. Just look through the pile," Mother said. She was so happy over the big addition she had just made that she was counting the money all over again.

"Try these on, Joe. The soles look pretty good. You know Ma-am, Joe and me have to walk to Ogden tonight."

At that Mother dropped the money back into the bag on her arm.

"Dear me, what a long way to walk in the snow. Just look, it's

beginning to storm now. You surely need good shoes."

"We are compelled to go," said the little man in a mournful voice. "We can't get work here, and we have no place to stay."

Nellie put the monkey off her shoulder, and she and Paul went close to the old man, looking sober with sympathy. I was feeling so sad I hardly noticed the tramps leave. Joe was coughing just terrible.

"Have you no home at all?" Mother asked with concern.

"No ma-am. We sold our home for money to take Mother to Arizona. She died on us anyway." He paused, as if examining a pair of shoes, and then went on like he was talking to himself. "Ever since we lost Mother we haven't had a home. Sallie stays with Jim, our married boy. She works and goes to school, but there's no room for Joe and me."

Even the monkey sat still as the old man talked. And tears were in Mother's eyes. I knew she was thinking how terrible 'twould be not to have a home or some place where you were wanted. Poor old man seemed nice too, good grammar and everything.

While Paul and Nellie found overcoats Mother looked for shoes. Two men walked in. The one in working clothes said, "Show me them candlesticks, boy." He pointed to some in the window. I hated to miss anything the old man said but someone had to wait on them.

"They are just what we need to make that setting perfect." Whatever that meant. He seemed surprised when I said, "a quarter, please."

The monkey which had come from Nellie over to me was jumping all over me and on the paper when I was trying to wrap the candlesticks, and the young man laughed with such a beautiful voice.

AFTER they were gone Mother brought four pair of shoes to the wrapping table. And Nellie and Paul showed the old man the coats they had found for him.

All of a sudden Nellie noticed that her locket was not on her neck.

"Where's my necklace? Oh, where is my locket?" she cried, the tears just bursting from her eyes.

We all rushed around looking everywhere, but we couldn't see it.

"Oh dear! What shall I do," she moaned, "It is the only picture we have of my brother."

We were all sad and worried. We ran around turning shoes up side down, and feeling in coat pockets. Then Nellie screamed:

"Where's Mary's dress? I left it right here on the end of this table. Oh dear! Oh dear! I'm the most unlucky girl alive."

Paul went to her and put his arm around her. "There, there, dear, you have so many tears in your eyes you couldn't see Mary's dress if it were laying right before you. Try not to cry, dear. We'll find the locket if we have to bring back every person who has been here buying."

After we had looked everywhere, Paul got in our car and drove away.

"I will not go Ma-am until you have found the lost articles," the old man said, as he sat stroking the overcoat on his knee.

Mother was holding Nellie in her arms, and wishing she had never thought of having a rummage sale, when Dad came in.

"What's wrong? What's wrong here?" he demanded at once.

I knew Mother'd hate to tell him so I said, "Nothing much, Dad. We've just mislaid something of Nellie's."

"Mislaid," he said loudly. "I guess you mean you've had something stolen. I've always thought your mother's craze for charity work would get us into trouble."

As no one spoke he continued, "Well Willie, what is it? I want to know."

"Nellie's locket with her dead brother's picture in it and the new dress she bought for her sister's birthday is gone," I said slowly, as I watched the rat to see if it was going to crawl into a hole in the floor.

Then the door opened and the big woman came in. The rat would have escaped then if Joe hadn't caught him.

Mother looked enquiringly at the woman, who answered crossly:

"I came to your sale to buy valued antiques, not goods that can be bought at any store. Here is your pink dress. I have no use fur it. Don't see why you give it to me, anyway." Before she banged the door we heard her complaining, "Luddy, Pa was mad, havin' to make an extra trip back here, and everything."

A glad smile spread over Mother's face. "Don't you see, John," she said to Dad, "The people who were here are honest. I'm sure no thieves came to our sale."

I laid the dress in Nellie's lap and patted her shoulder. "Don't worry, kid, we'll get the locket back, too." But she kept on crying.

Paul came in all breathless. "I couldn't find a trace of the tramps," he said. "I parked in the next block. I thought maybe if they didn't see the car they might think we had gone, and would come back to see if they could steal something else."

"Willie, you go find a policeman. This is a case for the law. If the locket is pawned they'll have to look for it later anyway."

I ran along Regent Street to Second South. A cop was putting red marks on auto tires, but he quit and came with me right away when I told him we had been robbed.

He asked Nellie to describe the locket and chain. He questioned us about all the customers we had been selling to since Nellie's arrival. He looked about on the floor and tables, and then said he would search each person now in the room. He began with the old man. It scared me. I prayed that he would not find the locket on the old man or Joe. They both looked so pitiful.

Dad wore a puzzled expression and looked at the old man closely.

"Say, what's your name?" he asked.

"John Morgan, sir."

"Didn't you used to be with the Utah Light and Power Company?"

"Yes sir."

"Well, you knew that the matter of the missing stock certificate was all cleared up after you left?"

"Oh, no sir. They never told me." He looked awfully pleased in spite of having to hold out his arms while the policeman searched his pockets.

"You had moved away, and I guess the message never reached you."

"I was in Arizona trying to get mother well."

"You better come round to the office in the morning. They'll be glad to get you back."

The old man straightened up till he looked inches taller, and so happy. The officer didn't find a thing in his clothes.

"This man and his son are concealing nothing on their bodies," he said as he turned to search me.

Mother stepped near the old man

and gave him five dollars out of the purse on her arm.

"You will need this to pay for a place to stay tonight," she smiled.

He hesitated ever so little, before saying, "O thanks for the loan Ma-am. I'll pay you back out of my first check."

THE policeman was turning my pockets inside-out and slapping me all over to see if he could feel anything underneath, when here came the swell-dressed young man that had been with the guy that bought the candlesticks. He was all out of breath.

"Did this locket come from here?" he exploded the minute he was inside.

Nellie jumped toward him, "Oh my locket! My locket!" she exclaimed, weeping harder than ever.

The young man caught hold of her arm. We were all just awfully surprised.

"Where did you get that locket? Who are you?" he questioned excitedly, as Nellie tried to pull away from him.

"You're not Nellie Kerr! You can't be my little sister!" he went on without waiting for her to speak. She was staring at him. Then her arms were around his neck.

"Angus! Darling Angus." Her face was buried in his shoulder, and his strong arms were around her.

"Where is Mother—Mother and the baby?" he asked fearfully.

Nellie raised her head and tried to smile. "They're at home, but Mary isn't a baby any longer. She's fifteen today."

He held Nellie close, and two tears trickled down his cheeks. "Poor Mother, how she must have suffered. I've searched the States over for you. I was riding with Mr. and Mrs. Brainard in the car just behind Father when the cloudburst struck. We never knew exactly what became of Father. We looked for him on the road for several days. At last when we did not catch up with him the Brainards tried to get in touch with Mother, but you had moved and left no address."

"We camped in Farmington a long time. When we finally settled here we sent our address back home."

"I guess I was traveling after that. How we all have suffered."

"But Angus dear, where did you find the locket?"

"I am in town with the Brainard Opera Company. I walked out with the theater property man. He came in here to buy some old candlesticks. When we unwrapped them the locket fell out.

"I bet the monkey dropped it in as I wrapped," I chuckled. I gathered him in my arms. "Look what you've done, you good old monk," I whispered in his ear.

Paul took Angus and Nellie right home in our car.

Father signaled a taxi, "I guess we can go home now. I want my dinner," he said gruffly. I knew he just talked that way to hide his real feelings. There was a lump in my throat. I was just suffering to cry. But I bet I'll never be so happy again as long as I live.

The monkey was on my shoulder and the rat in my lap, as we taxied home, and I knew we had a lot of things left for the next rummage sale.

Keeping Up With Lizzy's Kids

By Harrison R. Merrill

RACING with Lizzy has never held the thrill for me that it really should have done, I fear, for I am neither lean nor hungry, and sleep fairly well at nights; but keeping up with Lizzy's kids promises to furnish some excitement. Being reared as I was in the hills where buckled stogy shoes, a faded pair of Levi's or Mountaineers, a cotton shirt and a conical hat constituted the entire wardrobe of a boy in his 'teens, I did not develop any highfaultin' ideas about dress.

Later, being high above and considerably wider than the average man and with a pair of feet in proportion, I found it necessary for me to take what the "store-keeper" had to sell that could be jimmied on to any part of my anatomy. My taste in the matter was entirely beside and beyond the question. As a result, I came to look upon anything I could use at all as being strictly proper for me to wear.

Lizzy, in my case, was merely a rapidly expanding pair of shoulders, lengthening legs, and arms that seemed determined to grow beyond any sleeve of shirt or coat ever devised by man. Finding clothing that would cover my growth was my one great problem. What Lizzy or Henry, or Jack had or wore gradually became less and less important. My shoes might be futuristic or ten years behind the times, but I always

had the consolation of knowing that they were the only ones available in my size. My coat was frequently short when others were wearing them long; my trousers were "English" when "collegiate" roominess was in vogue—but always I had my reason for being out of style.

BUT now, I am a man with a family. My youngsters, like others of their kind, have both eyes and ears. They know and, what is more important, they care what Lizzy's children are wearing and so—the race is on.

The other day our daughter needed shoes. She had been wearing low-heeled, comfortable oxfords. But oxfords of that type would serve no longer.

The clerk, sensing our predicament, brought out oxfords—black oxfords, tan oxfords, red oxfords—but always they were greeted with an emphatic shake of the head. At last, in desperation, he brought forth a beautiful pair of tan shoes with military heels. The quest was ended.

"That's like Lucy's!" the little lady exclaimed.

"But—" Mother expostulated.

All buts were over-ruled. We bought the shoes at a price a dollar or two higher than we had ever paid for her foot-wear before.

"Quite a price," my wife suggested when we were alone that evening, "but she really had to have them—in her group—you know."

A few days later we happened to pass through Salt Lake City. The daughter must remove her galoshes. We wondered why she was so insistent until we were stepping it off down Main Street. Suddenly the maid looked up and said—

"I feel smart walking down this street in these shoes!"

And now some other little girl is likely to see our little girl in her smart "grown-up shoes," and demand military heels.

The race goes on, merrily in some cases, tragically in others. If it isn't with Lizzy it's with Lizzy's kids. It always has gone on—it always will go on.

What shall we do about it?

I shrug my shoulders. Frankly, I haven't an idea; the race with Lizzy's kids is quite different from an ambling old canter after Lizzy.

Photo By Hileman.

LAKE McDONALD, GLACIER NATIONAL PARK

Relation of Diet to Teeth

By Anna Page, Nutrition Specialist, Utah State Department of Education

WHY do teeth decay? During the last ten years we have gone far in answering this question. Until the present time the "fermentation" theory of tooth decay has been prevalent. There is no question but what fermentation plays an important role in tooth decay. Today there is indisputable evidence that soft, sticky, starchy, pasty foods that are allowed to stay in close contact with the teeth make an excellent breeding place for strongly acid forming bacteria. These bacteria if allowed to grow in contact with the teeth are capable of destroying them. Cooked starch has this effect while raw starch does not. This is the reason it is not advisable to use rich pies, cakes, pastry, or sweet foods at the end of the meal or in between meals. It is far better to finish the meal with raw fruits or vegetables. This habit is especially important when the teeth cannot be brushed immediately after meals. The using of raw fruits and vegetables at the end of the meal will help in mechanically keeping the teeth clean and in the prevention of fermentation. There is additional evidence to show that if the mouth is kept scrupulously clean and the teeth as free as possible from such fermentable material, the process of decay can be retarded.

Dental decay cannot be entirely prevented by this means, as is shown by the large numbers of persons who have decayed teeth. There must be some other cause of tooth decay than that of fermentation to answer these questions. "Why is it," asks one dentist, "that a molar decays and a bicuspid remains sound in the same mouth, acted upon by the same bacteria and lodging food in the same spaces?" Why do the teeth of primitive people the world over—Eskimos, New Zealanders, Africans, and North American Indians deteriorate so quickly under the influence of civilization? Why, too, are the teeth of some civilized people, for example, the Highland Scotch, now losing the immunity which they have long enjoyed? Why has there been no decline, but rather an increase in the occurrence of dental decay in spite of the fact that methods for the daily care of the teeth similar to those in use today have been known and advocated by doctors and dentists for the last five hundred years?

Recent studies show causes of tooth decay may be determined by forces inside the tooth, which probably means that the tooth has not been well formed because of the lack of right building material. Correct diet may be the determining factor in prevention of tooth decay. The problem of tooth decay and the building of good teeth is one of our most important problems in nutrition at the present time. Emphasis is being put on laying the foundation for the growing of strong teeth, and diet is considered the most important factor. Ninety to ninety-five per cent of all children in the United States suffer from dental decay. In cities and states where surveys of mouth conditions of school children have been made, the average number of cavities in the teeth of each child has been found to be six.

Dr. Cross from his investigation in 1923 states that all adult dental

diseases except pyorrhea are the result of poor tooth development or neglect of the proper diet and hygiene during childhood. Dead teeth, focal infection, and diseases of the heart, kidneys and joints are the result of childhood neglect of the teeth. There is now every reason to believe that we may be able to avoid many of the disasters due to infected teeth. This can be overcome by building strong teeth by right food habits.

Dr. McCollum states that the development of sound teeth capable of resisting destructive agencies is essentially a dietary problem. The small jaws and the crowding of the teeth as frequently seen in children today are almost certainly the result of faulty skeletal development, and will be influenced by the same dietary factors which favor the development of rickets.

The tooth is composed of three different parts:

1. The enamel or the outer covering of the tooth. This is the hardest substance in the body, it is hard and brittle in texture and has a smooth, lustrous, and whitish appearance. The enamel of the tooth is not put on all at the same time. The enamel is composed of tiny prisms tightly fitted together. While it is possible for the enamel to be put together so well that the dentine is completely covered, yet there are chances for grooves. The enamel becomes undermined through the action of acid that forms normally in the mouth and grooves result. Sticky, starchy and pasty foods adhere to the teeth and if not properly washed away, change to acid which in time will cause the teeth to decay. The acid roughens the enamel, and this causes more starch to stick, which again produces more acid. This is the reason why the meal should not be finished with rich pies, cakes or puddings, but it would be much better to use a raw fruit or vegetable to help mechanically in cleaning the teeth.

2. The dentine is a softer substance under the enamel. It is a kind of bony substance. The dentine of the growing child is constantly nourished. In 1925 was demonstrated the existence of a circulatory mechanism inside the tooth which allows for its continuous nutrition, both during growth and after full growth has been obtained. Strange as it may seem, it also permits withdrawal of calcium and phosphorous in time of stress, making the teeth more subject to decay. This emphasizes the point that a well balanced diet is necessary throughout the growing period of the child and for the protection of the adult's teeth.

3. The pulp is soft tissue composed largely of cells, blood vessels, and nerves, having its outer layer made up of dentine forming cells.

The saliva in the mouth has a preservative action on the teeth. Normally the saliva helps to keep the teeth cleaned. As both talking and chewing help to increase the flow of saliva, these help to keep the teeth clean. For this reason at least one hard food every day and one chewey food at each meal is strongly recommended. The hard foods are crusts of bread, toast, hard rolls. The chewey foods are meats, nuts, raw vegetables and fruits.

The importance of the diet in the formation of sound teeth is emphasized by the fact that the calcification of the first set of teeth is begun before birth. The teeth begin to form between the third and fourth month of pregnancy and the crowns of the first permanent molars are formed before birth. It is clear that good teeth are determined in

a great measure before the child is born. It is true that serious damage may, and often does, occur to the teeth after birth. The infectious diseases of childhood, such as measles, scarlet fever, and other infectious diseases, may temporarily interrupt the development of the teeth, and when development is resumed a fault may be visible in the enamel to mark the event. Correct diet throughout the growing period of the child is a very important factor in the development of sound teeth.

Delayed cutting of the teeth, crooked and malformed teeth, have been regarded by many physicians as a symptom of rickets. Recently Drs. Julius Blum and Jacob Mellion have published the results of a statistical study of the time of eruption of the teeth in eighty-seven rachitic and sixty-eight non-rachitic infants. The children were residents of a children's home in New York. Their results show the cases of rickets observed were mild and the time of eruption of the first tooth varied considerably even among the normal children; nevertheless the rachitic children were distinctly behind the normal ones in their teething schedule. About one-tenth of the normal babies had their first tooth when they were six months old, whereas none of the rachitic children had a tooth at this age. At nine months almost two-thirds of the normal children and only one-fourth of the rachitic children had a first tooth, and at one year all but one of the normal babies and only three-fourths of the rachitic children had a tooth. Teething was delayed until the twelfth to the fifteenth month in eighteen of the infants having rickets. In four cases the teeth did not erupt until the fifteenth to the twenty-first month. The authors state that not only the first tooth but also the eruption of subsequent teeth is delayed by rickets. Even in the mildest form of rickets at present recognizable, there is a definite delay of dentition in rachitic children as compared with normal babies.

There are many statements at the present time to show that the quality and structure of the permanent teeth are affected by rickets, and that the teeth of rachitic children are particularly subject to decay. All the late research work shows that there is a very close relation between the formation of bone and prevention of rickets and the proper development and calcification of the teeth.

Rickets can be prevented by giving sufficient amount of Vitamin D. Vitamin D is necessary for the proper utilization of the calcium and phosphorus in the building of both bones and sound teeth. Results from recent investigations support the theory that poor structure is a predisposing cause of tooth decay and indicate that the presence of Vitamin D in the diet is essential not only for the original development of the tooth but for its protection later in life.

In order to insure sound teeth children need during the time that the teeth are being formed a large supply of Vitamin D. The best foods which are sources of Vitamin D are egg yolk and large amounts of milk and butter. Foods cannot be relied on entirely as an adequate source of Vitamin D, but cod liver oil, viosterol, ultra violet ray, sun baths should be used in addition.

The question is frequently asked, do adults need Vitamin D? The answer is yes, but not in as large amounts as do growing children. Adults can probably get their requirement of Vitamin D, except in special cases, from the short rays of the sun and from egg yolks.

During pregnancy and lactation, Vitamin D is needed in larger

amounts. This Vitamin has a beneficial influence on both the mother and the child; on the mother in the protection of her own teeth and bones; on the child in helping to lay the foundation for good bones and teeth. Dentists report that there are more cases of tooth decay in pregnant women than any other group of individuals. Most physicians advise the taking of cod liver oil or some source of Vitamin D during pregnancy.

The teeth are composed of calcium and phosphorous. In order to furnish the necessary building material for sound teeth an adequate amount of calcium and phosphorous are necessary. Dr. Sherman says that fifty per cent of the American people are suffering from calcium starvation. Statistics show that 50-75% of the children in the United States have rickets and 90-95% of the school children have one or more decayed teeth. Both of these conditions may result from the lack of calcium in the diet.

Milk is the most dependable source of calcium, which is convincing proof that every child should have a full quart of milk daily. It is just as important that adults have the generally accepted one pint requirement, however, in most cases the adult diet would be improved by having the full quart of milk if they desire to protect their teeth.

Other good sources of calcium are buttermilk, cheese, American cottage cheese; vegetables, as spinach, celery, cabbage, cauliflower, string beans, turnips, oranges, prunes, almonds, oat meal, whole grain cereals.

If Vitamin C is lacking in the diet, irregular spaced teeth are produced, the gums become red and swollen and the teeth become loose. Dr. Howe has found in experiments with guinea pigs that when there is a lack of Vitamin C the teeth become very soft, they bend easily and decay appears in a large number of cases. They also develop a condition very closely resembling pyorrhea in man. The gums become red and spongy and ready to bleed upon the slightest pressure, the jaw bone is absorbed to such an extent that the teeth become loose and may actually drop out. In many instances there is also a copious flow of pus from the tissues surrounding the tooth. When the animal is fed orange juice, however, the gums become healthy once more, the teeth tighten up, and the pus disappears.

Dr. Hanke made an extensive study of the effect of diet upon dental disease, both pyorrhea and dental caries in human mouths. He reports that every case of dental disorder either caries or pyorrhea was associated with some dietary deficiency. The results of the improvement of the diet of these patients have been astonishing. Very large quantities of Vitamin C in oranges and lemon juice have brought about almost unbelievable rapid cures of pyorrhea and an apparent complete cessation of decay. The quantities of Vitamin C which must be used to obtain these remarkable results are, however, far in excess of what has previously been considered necessary for the average person. The foods recommended by Dr. Hanke as the most agreeable sources of Vitamin C are orange juice, lemon juice, and lettuce. These he believes should be eaten daily in the following amounts: the juice of one lemon mixed with sufficient orange juice to make one pint, plus at least one-fourth head of lettuce. For children from six to ten years of age he recommends one-half of these quantities.

Most of the raw fruits and vegetables contain Vitamin C. As Vitamin C is destroyed to a certain extent by cooking, some raw fruit or vegetable is needed daily. There seems to be an increase in the amount of Vitamin C that is found in the average American diet. How much of an increase is not definitely known, but at least two or three good sources of Vitamin C should be taken daily. Tomatoes, oranges, lemons, pineapple, bananas, apples, lettuce, celery, raw carrots, and cabbage are the best sources of Vitamin C.

At the present time it cannot be said definitely that the health of the teeth depends upon any one element in the diet. But it is quite definitely known that the most common dental disorders, tooth decay and pyorrhea are primarily dietary deficiency diseases, which can be in a large part, if not entirely, prevented by a diet that contains generous quantities of the tooth building materials, calcium, phosphorous, Vitamin D and Vitamin C.

BASKETFUL CLAIRT Photo by Corson

Money Value

By Nelle Allen Talmage

TEN o'clock in the morning and the thermometer stood at 85°, but the lowering thunder clouds made it seem much higher!

"Gee, it's hot!" and for the steenth time that morning Gertrude Allen wiped her face with a soiled powder puff. Gertrude was secretary to Miss Hurley of District 32 of the Family Welfare Association. All morning she had struggled with a budget list for a family of five. "Why do people want to eat on a day like this?" she grumbled to herself. Although she could think of a hundred things she would rather do she worked on so as to provide full value for the little money at their disposal for the many needy ones. She worked steadily for at least ten minutes, and then she felt rather than heard some one standing before her. She looked up.

"Good da morn," a little Italian woman with an old young face tried a droopy smile. Gertrude, accustomed to seeing such visitors, said wearily, "Miss Hurley hasn't come yet. Will you wait or can I be of any service to you?"

"You gooda da girl. I am so—so," and she tapped her throat and sighed deeply, "what you say—what you say—starfe. I starfe; my bambino starfe. No worka—see—" she thrust out two dirty hands, gnarled, wrinkled, shaking as with palsy. "See, no worka for me. No worka for heem. Heem seek. We starfe." As she spoke tears streamed down the furrows of her cheeks. Then more calmly and with a shrug, "For me,—I do 'notta care. For heem, is seek and my bambinos—one, two. And see, soon another—poor, poor bambino! What we do?"

"If you will tell me your name and address I'll have Miss Hurley take care of you as soon as she comes in. You understand I can't do anything without Miss Hurley." And Gertrude took up a pad of paper and raised questioning eyes. "Your name, please?"

"My nama ees Carmella Meneghini."

"What is your husband's name?"

"Tony — Antonio — ees hees name." And a loving lilt was in her voice.

"And you live?"

"4335 Marcosti Street. Oop high oop the stairs."

"Miss Hurley expects to call on two other families on that street this morning so she will be in to see you." And as the woman made no move to go, she added, "Good by, she will take care of you shortly."

"Gooda da by? No, no! I canna da go. Heem starfe! Bambinos starfe! No fooda!" And in a half fainting condition she swayed,—caught hold of a chair, steadied herself and convulsively sobbed, "I canna da go! I canna da go!"

Poor Gertrude. It was her first experience with such cases. It was true that she had heard of them from Miss Hurley. But Miss Hurley had told her that the saddest cases came in the winter time when so many were without work. What should she do? There stood a poor soul, hungry, grimy, sweaty and emitting an offensive smell, sobbing, "Heem seek! Bambinos starfe!" Oh, how Gertrude wished that Miss

Hurley would come! It was seldom that she was late but she did say that she was going to see about the sheriff's notice to old Mr. Gramstaulk before coming today. She might not be in until nearly noon!

The cries became shriller. She must do something! "Let's see," she thought, "I've heard Miss Hurley say many times, 'Relieve the immediate need, and then investigate.'" The immediate need was food. Food! Lunch! Why, *her* lunch which she had packed that morning! But how far would two tiny sandwiches, two cookies, and an orange go to keep a family from starving? At least it would help one person. The woman could eat it right there.

She took the package from her desk and opened it. "Mrs. Meneghini, come, you are wearing yourself out with grief. Take this. Eat it now and Miss Hurley will come in time to help your family. Here—I've opened it for you. Here, eat."

Carmella took her hands down from her face and looked ravenously at the tiny sandwiches. Timidly she touched one as if to see if it was real; then clutching the package in one hand, she grasped the arm of her benefactor. "Ave Maria, may she bless you," and she started to the door.

"But," called Gertrude, "You should eat it now."

"No, no, heem seek, heem starfe. Bambino starfe. Me! Me, bigga da strong." And, calling down blessings from heaven upon Gertrude's head, she staggered out.

Gertrude did not feel self righteous at having given up her luncheon. It was too hot to eat anyway. And, oh, how glad she was to get rid of the poor creature.

THE morning passed as others did. Telephone calls from women asking help for their neighbors who were in need. Calls from priests and ministers reporting the needy ones in their flocks. Mrs. Jones, a friendly visitor, came in for a minute from the torrid heat of the streets. Miss Hurley came in close to eleven o'clock, read over the two records on Marcosti Street; obtained the new name and left again, so as to clear up the work and have the afternoon free for the meeting with the Neighborhood Committee.

Lunch time passed, but Gertrude did not go out as that would leave the office alone. She was a healthy young woman and a big drink of water sufficed for luncheon that day without any undue suffering.

Other days came with their regular routine and when a few weeks later Miss Hurley asked her if she would like to make a friendly call on Mrs. Meneghini to see how they were getting along, she had to read over the report to refresh her memory of the original plea for help.

Another hot wave had come; and, as Gertrude climbed the dark stairways of the tenement, kicking each stair before stepping so as to make sure there was one, the heat seemed unbearable. Flies buzzed around her head, and the odor of garlic, stale tobacco smoke and nauseating booze hung heavy in the unventilated and unlighted halls. From doorways on the landings she heard fretful wailing of puny infants or a snarl from a disgruntled man, and, overhead, above it all, a clear sweet voice—so out of place! A man's voice in Italian singing opera arias! It lifted one from the low hung atmosphere into clear mountain air! A grating, rasping sound—and the song was ended.

Gertrude had reached the floor where the Meneghinis lived and was about to tap on the door when the singing voice began again. There

was no doubt now; it was Caruso. A record—cracked, she was sure, by the break now and then in the song. She listened a moment and then knocked. With a rasp the phonograph stopped and a voice called, "And who ees eet wanta to see me?"

"I am Miss Allen from the Family Welfare."

The door opened and the little woman grimier than ever peered out. "Oh, yessa, da love-ly lady. Come a in. I see you again. Come a in." And white teeth flashed in greeting. "You musta heer da greata Caruso. He greata da man." She paused and made a grimace of pain, clutching a chair as she did so. Then, very apologetically, "You see, another bambino about to come. It hurta me. But you must heer da greata Caruso. When heem seeng da pain notta hurt so bad." And she placed the needle back on the disc and set it revolving. At the first strain of the opera, Pagliacci, her face lighted with joy and heaven shone from her eyes. "Ah, Ave Maria," and she crossed herself. Again a spasm of pain took possession of her. Gertrude became anxious.

"You must have a doctor right away. Where is your husband?" Gertrude had become the practical woman.

"Tony"—again the love tilt as she spoke his name,—"Antonio—heem work. Heem buy me thees," (pointing to the phonograph) weeth hees first money. Heem worka, one, two, tree days. Heem buy me Caruso and thees—" and she lifted from the table a broken bottle holding a wilted la france rose. With adoring eyes she looked at it and whispered, "Ah eet ees so love-ly." But again pain changed the face and made it old, oh, so old.

Gertrude appreciated the love Carmella had for beauty but she knew that skillful practical attention would be needed before long.

"Yes, yes," she said a trifle impatiently, "but where is a doctor?"

"No mona for a docta. Tony, he musta worka."

"But who will look after you? You will need help soon!"

"Ah you are heer. You helpa me?"

"But I do not know how. Let me go for a doctor." Not waiting for a reply Gertrude hurried down the stairs and raced through the streets, stinking with rotting fruit, to the nearest dispensary. She must have help for the suffering woman; and as she sped, following, floating through the air came the golden voice of Caruso.

She was fortunate to find a student doctor at the dispensary. Within a quarter of an hour after leaving the room, Gertrude and the young man, stumbled and groped their way back up the stairs. And ever Caruso sang!

The baby was born before they got there. The mother lay on a dirty bed, listening raptly to the music. An old crone from the neighboring room slunk out as the doctor came in.

The phonograph ran down, but Gertrude and the doctor had not time to set the needle again. But the beatific expression remained on the face of Carmella Meneghini. Over and over again she crooned, "Beautiful da music — leesten! Beautee-ful the music. Ave Maria."

The next day Carmella died, and Gertrude saw that the rose that she so loved was placed in her hand. The baby lived. His little brother and sister kept him covered with sticky kisses.

At the next meeting of the Neighborhood Committee, the question of the Meneghini family was discussed. What should they do about the children, three of them? The father

earned money spasmodically. If he could get a steady job they might be able to keep the family together. A white haired old man took the lead in the discussion.

"Tony is a likeable chap. He works well. Of course he is untrained. I might get him a job as general man at my neighbor's place. Not much money, but, if he's careful, and, with a little help now and then, he could get along."

Gertrude came into the room and respectfully waited for Miss Hurley to notice her. Her eyes lighted as she noted that her family, as she called Carmella's three, were to be taken care of. But immediately they dulled as the most practical and wealthiest woman on the board exclaimed, "Humph, careful, indeed! Tony doesn't know the value of money. He'd spend his last cent on a worn out phonograph, a cracked record and a wilted rose."

"Oh!" A cry of pain, with her whole heart in it, fell from Gertrude's lips.

The practical one turned with a glare. She raised her glass and stared at Gertrude.

Gertrude hurried from the room, and with her head buried on her desk, she sobbed, "Money value! Money value!"

Poorhouse or Pension?

By J. H. Paul, Director Old-Age Pensions, Salt Lake County

I. Why Old-Age Pensions?

The changed modes of life, due to the industrial revolution of the past 25 years in America, have made old-age pensions a present necessity not keenly felt in former periods. As long as our country was predominantly agricultural, as long as virgin soil could be taken up at slight cost, factory work was usually but a temporary occupation to enable the worker to save enough to start on his farm or small business. Few workers remained in the shops till old age had overtaken them. The problem of aged workers was almost non-existent. A book of forty years ago, *Three Acres and Liberty,* showed how almost any man could go upon a small, cheap farm, and earn a fair livelihood. Today that is impossible upon three, thirty, or even 300 acres, unless the man has a large capital.

From an overwhelmingly agricultural nation, the United States, in the course of a generation, has become one of the most highly developed of industrial countries. The number of those directly engaged in manufacturing and mechanical pursuits grew from 5,678,468 in 1890 to 12,818,524 in 1920, a gain of over 125 percent in one generation. In iron and steel, the percentage has risen much higher; in railroads the increase amounts to over 233 percent. The number engaged in mining increased from 387,248 in 1890 to 1,090,233 in 1920, or 181 percent. On the other hand, the percentage of those engaged in agricultural pursuits declined from 44.4 percent of the total gainfully employed in 1880 to 26.3 percent in 1920, and is still lower now, the census figures for 1930 being not yet available.

II. Present Plight of the Aged

Today the old man finds it difficult or impossible to get work at any wages. Modern, mass production demands the swift speed that only young men can give. The aged worker is laid off, and, since the decline of farming, has nowhere to go.

Many industries now limit their hiring age to 40 and 35 years. Unlike the gradual physical decline in old age characteristic of agricultural countries, economic superannuation takes place in industry abruptly and earlier in life. The factory, wearing out its workers with great rapidity, scraps alike machinery and human beings. The young, the vigorous, the adaptable, the supple of

limb, the alert of mind, are alone in demand. In business and in professions, maturity of judgment and ripened experience offset, to some extent, the disadvantage of old age; but in the factory and on the railway, with spade and pick, at the spindle, and at the steel converters, there are no offsets. Middle age is old age. The wage-earner is compelled to discontinue work long before actual senility sets in; not because he is worn out, but because he is unable to maintain the pace necessary in modern production.

III. How Aged People Used to Live

The number of aged people who can get work or live by operating a small farm is much less than it was 25 and even ten years ago. Older men cannot get work as they used to do, and the small farm or home no longer yields enough to support aged people, being oftener a liability than an asset.

The orchard and garden, the little shop, the pig, chickens, cow—common to former small homes—have all gone; so that aged couples, who formerly could make a fair living from a small piece of land with a little house on it, can do nothing with such capital now.

The percentage of the population over 65 who are still at work was (census 1920): in all occupations 4.1 per cent; bakers, 2.1; bankers, brokers, etc., 5.4; bookkeepers, etc., 1.2; clothing industry, 1.2; coal mining, 1.6; firemen, 2.4; glass blowers, 2.0; clerks, 1.3; farmers, 8.8; laborers (building), 6.4; laborers (iron and steel), 2.4; laborers (steam and R. R.), 2.8; laborers (public service), 8.1; other laborers, 2.5; machinists, 1.7; managers, 2.1; manufacturers and officials, 5.7; mechanics, 1.4; moulders, etc., 1.5; plumbers, etc., 1.2; iron and steel, 1.5; printing, 1.3. Note the high percentage of aged people in farming and public service.

IV. Few Workmen Can Save For Old Age

American wages, in this era of high costs of living, are barely sufficient for daily needs, and have not permitted, even in our most prosperous years, sufficient savings for old age.

With the exception of a few isolated and exceptionally skilled trades, the wages of American workers are insufficient, without supplement from other sources, to provide for the subsistence of a family consisting of husband, wife, and three minor children, much less to maintain them in that condition of "health and reasonable comfort" which every humane consideration demands.—National War Labor Board, 1922.

The actual weekly wages earned by those employed in 1920, a year of great prosperity, by the average in all industries, was $26.30; factory employees, $28.15; farm laborers, with board, $10.82, without board, $14.98; iron and steel, $45.65.—U. S. Com. of Labor.

The amount of a weekly budget for a standard of health and decency, was: Detroit, $32.00; Philadelphia, $35.00; Calif. laborer's family of five, $39.41; clerk's family of five, $57.53; families in Calif. cities, $39; farm families, N. Y., $38.50.

After the World War, our prosperity continued for three years. Since then one great depression (1921-22) and two minor ones have occurred, followed in 1930 by the greatest depression of our history. Deceived by accounts of 22 million automobiles owned by Americans, millions of radios and increasng bank deposits, we overlooked the deserted farms, the homes that were being exchanged for autos and radios, and the fact that notable increases in bank deposits occurred only in great industrial states.

V. Shall it Be Poor House or Pensions?

The poor house, or infirmary, is not the place for dependent aged people; it costs more and is less effective and uplifting than pensions or insurance.

The Salt Lake County cost of old-age pensions averages $132 per year. The cost in the Infirmary is $319 per year. The cost of almshouse maintenance in Wisconsin is $186 yearly per inmate; out-door relief, only $50 per year; in Ohio, about $170 per capita in city and county infirmaries, but some as high as $300, others as low as $100. The cities and counties have an investment of $10,000,000 in infirmaries alone. In 1925 the U. S. Dept. of Labor published a

comprehensive monograph, *The Cost of American Almshouses.* The maintenance cost for each inmate averaged $334.64 per year; adding interest at 6 per cent on the investment, the cost was $439.76 per year. In small almshouses average maintenance amounted to $508 per inmate. Fifty per cent of this cost is overhead; only half of the maintenance goes to the inmates. With pensions, more than 94 per cent reaches the pensioners.

The social insurance laws of European nations, which have saved most of them from revolution, have been dubbed "dole" systems and even cited as the causes of Europe's economic depression since the World War. "Burdensome costs" is the argument against European methods, yet the per capita wealth of the United States ($3,000) is the highest of any nation, the American tax-payer the least burdened. The poorhouse system and its accessories, are estimated by Epstein (*Challenge of the Aged,* 1928) to cost "$6.50 a year for every man, woman, and child in the country"—a total of several billions a year, while Britain's "dole" and insurance bill is only $100,000,000 a year.

VI. The Chances for Old Age

Today, owing to recent advances in medical science, a person has a little more than an even chance to live to be 65 years of age—the age generally set as the threshold of old age, when the rates of sickness and death show a marked increase over those of earlier years.

The number of persons engaged in industry has increased more rapidly than has the number reaching old age.

The proportion of aged people employed in agriculture is much greater than in other occupations.

In 1920 6.7 per cent of the total males in farm work were over 65. Domestic and personal service retain 5.5 per cent, professional work 5.2 per cent, public service 6.3 per cent. But manufacturing retains only 3.5 per cent, mining, 2.1 per cent, transportation, 2.7, and clerical occupations, only 2.1, who are over 65 out of the total reaching old age.

For female workers the disparity is still greater—5 per cent of female farm workers being retained after 65, but only 1.4 per cent work in manufacturing after reaching 65; shoe factories, 1.9; other industries 1.7; locomotive firemen, .4; retail dealers, 5.3; and quarrymen, 3.3 per cent of those employed are over 65. The chances the aged have for getting employment are best in agriculture, in retail shops, and in public service labor.

VII. Chief Causes of Pauperism

Age alone is the minor cause of pauperism; illness and reverses of fortune, and not shiftlessness, are the principal causes.

On our Utah pension lists are men and women once well to do and leaders in their respective communities—engineers, business men, big farmers, former members of the legislature, and the like. None of those receiving pensions can be classified as lazy or idle. All are willing and anxious to work, but are disabled. Old age, as such, plays only a small part in dependency.

The earning power of most workers is past at 70 years of age; the average age at which partial impairment occurs is 65; of total impairment 68 or 69.—Massachusetts Commission on Pensions, 1925.

The Thirteenth U. S. Census gave the percentage of aged and infirm in almshouses as 32.1 percent. Illnesses were more important than any other cause in bringing about premature superannuation. Sickness frequently required the expenditure of all previous savings. Disease, sickness, or accident was given as the most important cause of dependency in 29.9 percent, of the cases. In Massachusetts, the latest investigation shows that among persons 65 and over, old age caused total impairment in only 21.6 percent of the men and 25 percent of the women.

Many of the workers interviewed stated that they began to fail after 50. Machinists and pattern makers complained of defective eyesight, the molders, of rheumatism. As a rule they paid little attention to these disorders until a breakdown compelled them to give up work.

(Except where other wise indicated, all figures and facts given are quoted from the census and other official reports.)

Notes from the Field

Salt Lake Stake:

ON the afternoon and evening of November 14, 1930, the Relief Society of the 17th Ward in the Salt Lake stake, held a bazaar with a program following. A one act play "The Spinsters' Convention," was put on by officers and members of the Relief Society. Other wards in attendance asked to have it presented, and it was the source of a great deal of praise and appreciation. The bazaar and program proved to be a great success financially as well as socially.

the retiring officers of the Second Ward Relief Society.—Mrs. Emily Sumsion Crandall, president; Mrs. Mahala Crandall Bringhurst, first counselor; Mrs. Sylvia Johnson Miner, second counselor; Mrs. Ada Bissell Harrison, secretary-treasurer. Sister Crandall had given 26 years of her life to Relief Society work. We review her activities, and those of her associates, with so much interest as they are typical of the scope and spirit of the Relief Society organization. These sisters gleaned wheat in the fields, and went

CAST OF THE SPINSTERS' CONVENTION, SALT LAKE STAKE

Kolob Stake:

UNDOUBTEDLY 1930 was a most unusual year, and from every quarter in our organization we received accounts of fine activities; some as stake functions, others as wards. From the Kolob stake a most excellent account was furnished of the testimonial honoring

from house to house to collect it. The finances of the organization were looked after with great care, and honestly and efficiently handled. Relief Society carried on its educational program through all the years. In addition to this the members cared for people of the ward when death came, and tenderly and

properly laid the loved ones away. They have given all assistance possible to help the unfortunate, and to see that the members of the community did not want. They have always taught people to be able to take care of themselves. We quote from Sister Crandall's address at this time: "I have given every officer and every class leader, and every teacher a responsibility to carry, and they have carried their work well, with a spirit of love and loyal support. Relief Society work carries with it much responsibility. Sometimes we grow faint-hearted, but I have put my faith and every bit of power I had into my work, and did my part as best I could. The Lord was mindful of me, and gave me just what I needed to carry on. I thank him for it. Now I feel like a released missionary—I want to always keep the spirit of the Relief Society work."

Sharon Stake:

THE president of the Sharon Stake Relief Society writes: "It is a pleasure to give a brief report of our stake work during the past year. We have a wonderful group of women in this stake, and they are ever ready to do all in their power to be of service to the great Relief Society cause. There are seven wards in the stake, and we completed our seven conferences just before the close of the year. We held our stake conference on November 23, 1930, at which time we put away a "Memory Box," to be opened at the end of fifty years. Each organization of the stake, both ward and stake, put away histories of the organization since the beginning of the stake, and some of the Relief Societies since its organization. The annual party given March 17, 1930, began our flower show project. The flower show was held in August, and each ward had a wonderful display. Timpanogos Ward carried first honors, Sharon and Pleasant View Wards tying for second honors, and Edgemont Ward receiving third, besides the splendid individual exhibits in different varieties of flowers. Prizes were given for the best flowers of the following varieties: Roses, Asters, Marigolds, Zinnia, Gladiola, Dahlia and Petunia.

"Our stake is building a new administration and seminary building, and the Relief Society was asked to furnish it with suitable shades and drapes for the windows. During the past year this has been accomplished.

"Our project for this year is more efficient teachers' work and larger attendance at meeting, especially of the very young mothers. Also more *Relief Society Magazines* in the homes. We hope to be on your honor roll before the end of the season."

Timpanogos Stake:

THE Relief Society visiting teachers' convention of the Timpanogos stake was held January 13, 1931, at 2 p. m. in the Pleasant Grove Third Ward Amusement Hall. During the year 1930, the visiting teachers in all the wards have made 100%. The convention took the form of a testimonial in honor of those who had worked so faithfully to make this enviable record possible. The hosts were members of the Relief Society Stake Presidency and Board. All Relief Society members were invited to be present. The hall was filled to capacity, more than three hundred in attendance, among whom were Mrs. Jennie B. Knight and Mrs. Inez K. Allen, of the General Board, the Stake Presidency, and the Bishopric from the ward, members of

the High Council. The stake president, Mrs. Ella M. Cragun presided, and expressed appreciation for the labor so faithfully performed by the teachers. The program of songs and speeches was very beautifully carried out, and also a play was a feature of the entertainment. At the conclusion of the program a very tasty luncheon was served. It was felt that the afternoon had been a most delightful and profitable meeting, with a wonderful spirit prevailing throughout.

Californai Mission:

ON September 28, 1930, the Sutter Branch Relief Society, at Sacramento, California, presented

"ETERNAL WOMANHOOD," SAN FRANCISCO STAKE

the little pageant "Eternal Womanhood." The purpose of the meeting was to introduce the ensuing year's work, and show the scope of Relief Society activities. The characters portrayed were: Womanhood, Motherhood, The Word of God, Obedience, Love, Service, Home, Prayer, Virtue, Intelligence, Faith, Beauty and Loyalty. The topics discussed as a part of the evening's program were as follows: "Duties of Teacher Supervisor and Relief Society Teachers," "Activities of Work and Business Meeting," "Theology," "Literature," "Social Service."

The sisters in this branch have been most devoted in the discharge of their duties, and they rejoice greatly in the privilege which is theirs, that of ministering to the needy, and of giving of their means and service to further the work of the Lord.

Southern States Mission:

SISTER GRACE E. CALLIS, president of the Southern States Mission Relief Society writes: "The organization of four new Societies shows that the interest of the women in the Relief Society and their desire to be actively associated with it is ever growing. A whole-hearted and enthusiastic response was given by the sisters to the request to make articles of clothing for the needy. The clothing thus made, or as much thereof as was necessary was used in the branches; the surplus was sent to mission headquarters for distribution to the needy in the country districts. In addition

to the social service work done by the Relief Society as an organization, the sisters are cooperating with well known local charitable associations in studying the conditions that prevail among the poor, and by example and precept are helping to bring about an improvement in the home conditions of the unfortunate. Imbued with the missionary spirit quite a number of the sisters in the branches do regular missionary work when their household duties permit. They tract two by two, hold cottage meetings and accompany the lady missionaries in distributing Gospel literature, holding meetings, visiting, etc. More and more the sisters are relying on the *Relief Society Magazine* as an authoritative, helpful and inspiring guide in their work. In the study of the outlined lessons, the spiritual side of our duties is clearly seen, and the desire for advancement along literary lines is well answered. We are most appreciative of the wise counsel and blessing and friendship of the general organization of the Relief Society."

Central States Mission (Leavenworth Branch):

FROM the Leavenworth Branch, Kansas, comes a very interesting report of the Relief Society. It is a small branch, but the spirit of the organization is the same in all parts. There were just eight members in the organization, but they prepared dinner for all who attended the East Kansas district conference in Leavenworth, on August 10, 1930. It was a very successful affair. Due to the fine cooperation of the Bee Hive Girls in the branch, dinner was served to all in attendance, and a nice little sum was netted for the use of the organization. Sister Charlotte T. Bennion, president of the Central States Mission, was in attendance. There were also some visitors from other conferences. Very excellent instructions were given, and the sisters in this branch, as in others, are widely scattered and have many difficulties, but they are enjoying their work, and through it find inspiration to solve their problems and continue in the work of the Lord.

Notes to the Field

Bicentennial of George Washington

In 1924, when Calvin Coolidge was President of the United States, the George Washington Bicentennial Commision was created by joint session of Congress.

The purpose as expressed by that body is—"to so commemorate the first true American that future generations of American citizens may live according to the example and precepts of his exalted life and character and thus perpetuate the American Republic."

An important part of this celebration will be the planting of ten million trees throughout the United States to be dedicated with appropriate ceremonies by the citizens of the various communities on Feb. 22, 1932.

A record will be kept of all trees planted and the names will be recorded as members of the American Tree Association, and certificates will be sent to each one.

In Dec., 1930, Governor George H. Dern appointed the Utah Bicentennial Commission of which Chauncy P. Overfield is chairman,

to arrange Utah's part in the National celebration.

The Utah Commission aspires to have each city and town in Utah arrange a tree planting program for Arbor Day, (Which will be on or before April 15.)

Such trees are to be dedicated with appropriate ceremonies Feb. 22, 1932.

The General Board of Women's National Relief Society in recent session voted to co-operate with the Utah Commision in this tree planting program.

Every stake and ward might arrange for appropriate planting in suitable places such as grounds of houses of worship, play grounds, public parks, etc.

The Relief Society has always responded to every patriotic appeal.

This is a rare opportunity to honor the father of our country and at the same time to enrich the forestry and beautify some sacred spot.

The Jones-Cooper Bill

The General Board is watching with keen interest the fate of the Jones-Cooper Maternity Bill, the successor to the Sheppard-Towner Act, which authorizes "an annual federal appropriation of one million dollars to be spent along with equal amounts from states for promotion of the health and welfare of mothers and infants."

The Bill passed the Senate by a vote of 56 to 10 on January 10. On January 15, night letters were sent to Utah's representatives Colton and Loofbourow by the General Board stating that the Relief Society strongly favored the passage of this measure, and replies were received that these representatives favored the bill.

Magazine Subscriptions

We had hoped to publish in this issue the record of stake subscriptions to our magazine. So few stakes have made their report to us that we will wait to get word from more stakes. We note with pleasure that earnest, efficient work has been done by those who have reported. Many stakes have given prizes to the wards securing the highest percentage of subscriptions. Kindly send in your reports as soon as possible.

* * *

We wish to inform subscribers to the *Magazine* who have not yet sent in their renewal for 1931 that we still have January numbers. Also let us suggest that as an organization you have one volume bound each year and keep for reference in the files of your Relief Society.

Class Teachers:

Are you having the membership of the class participate or are you occupying all the time yourselves? Teaching is not a pouring in process. Draw out the members, stimulate their thinking, encourage them to express themselves.

Henry Ford asked Steinmetz, "In the next fifty years, where do you think the greatest development will be made?"

"I think the greatest development will be made along spiritual lines—the greatest power in the development of mankind," was the reply.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON - - - - - - - - - - - - President
MRS. AMY BROWN LYMAN - - - - - - - - - - - - First Counselor
MRS. JULIA ALLEMAN CHILD - - - - - - - - - - - Second Counselor
MRS. JULIA A. F. LUND - - - - - - - - - - General Secretary and Treasurer

Mrs. Emma A. Empey
Miss Sarah M. McLelland
Mrs. Annie Wells Cannon
Mrs. Jennie B. Knight
Mrs. Lalene H. Hart
Mrs. Lotta Paul Baxter
Mrs. Cora L. Bennion
Mrs. Amy Whipple Evans
Mrs. Ethel Reynolds Smith
Mrs. Rosannah C. Irvine
Mrs. Nettie D. Bradford
Mrs. Elise B. Alder
Mrs. Inez K. Allen
Mrs. Ida P. Beal
Mrs. Kate M. Barker
Mrs. Marcia K. Howells
Mrs. Hazel H. Greenwood
Mrs. Emeline Y. Nebeker
Mrs. Mary Connelly Kimball

Mrs. Lizzie Thomas Edward, Music Director

RELIEF SOCIETY MAGAZINE

Editor - Mary Connelly Kimball
Manager - Louise Y. Robison
Assistant Manager - - - - - - - - - - - - - - - - - - - Amy Brown Lyman

Room 20, Bishop's Building, Salt Lake City, Utah

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah

Vol. XVIII MARCH, 1931 No. 3

EDITORIAL

Our Mother Tongue

ONE of the graces and the delights of a public speaker and conversationalist is a knowledge of and a correct use of his mother tongue. To have a large vocabulary and to pronounce words correctly is very desirable. Few people give the time and attention that they could and should to increasing their vocabulary and learning the correct pronunciation of words.

Some carry too far the feeling of their inability to speak as perfectly as they would like to, however, and lose golden opportunities of growth. We heard of a woman recently who was afraid to give a lesson in Relief Society lest she might mispronounce a word. College graduates and even professors are not entirely free from errors in this line. The procedure which one woman followed who had a remarkable knowledge of words might profitably be followed by others. When asked how it was that she knew how to spell, pronounce, define and use accurately so many words, she replied, "Whenever I come across an unfamiliar word, I look it up, impress it upon my memory, and make it mine. Then as soon as possible, I use it. If an educated person pronounces a word differently from what I am used to, I look it up to see which pronunciation is correct." Her extensive range of words was a delight to her family and to all who conversed with her. Let us learn more of our mother tongue.

Our Anniversary Celebration

IT is a desirable thing to fittingly observe anniversaries. We hope every society will enjoy a special program on March 17. Such occasions offer excellent opportunity to portray the first organization, to graphically show what it entailed, to follow the history of the organization from its genesis to the present, and to honor those who have been instrumental in carrying on the great work in times past.

Since 1842, when the Prophet Joseph Smith organized the Relief Society, countless thousands have been benefited by it—some by help extended in time of need, but the majority by working in its varied activities. Those who have administered to the sick, the dying, the sorrowing, the needy, the distressed, have learned the joy of service. Those who have studied the lessons offered have realized the joy of communing with great works of literature and studying great problems and seeking to solve them.

The growth of the Relief Society has been marked—from 18 at the first meeting to more than 62,000 at the present time. At first, its membership consisted largely of elderly women. Now, the young like to join, participate in its courses of study, and serve. Once, no study courses were offered; now it is realized that to give abundantly, one must store up abundantly. The richer and fuller her own life, the more she has to give to the distressed and needy.

Let those who have served the Relief Society and are out of office at the present time, be not forgotten. We urge our officers to invite them personally to any special affairs the Relief Society may give, and especially to the 17 of March celebration. Let those who have presided over the work in wards and stakes in times past be greeted most warmly and given seats of honor.

It is a good thing to vary the routine of the program by something different, so appoint your committees early. Let them plan carefully that March 17 may be a red letter event in our season's activities.

John Q. Cannon

OUR sympathy goes out to those who are called upon to mourn the death of John Q. Cannon. His wife, Annie Wells Cannon, and his sister, Rosannah Cannon Irvine, are two of the General Board's most valued members. Sister Cannon has been a wonderful wife and mother. She is blessed in being the mother of twelve children, only one preceded the father to the great beyond. She and her husband were most congenial, enjoying literature and the fine things of life together. In his editorial work (he was editor of the "Deseret News") she was a constant help to him. She will have many happy memories of their long life together and great satisfaction in knowing that she always helped and encouraged him in his work.

A Period of Stress and Strain

Many have been going through a period of stress and strain. Financial difficulties have caused them to endure sleepless nights and anxious

days. Now the strain is beginning to lighten, and as people look back they realize that the big thing was not so much what they have had to pass through, but how they have met it. Seneca has his pilot say, "Oh, Neptune, you may save me if you will; you may sink me if you will; but whatever happens, I shall keep my rudder true." Those who have kept their rudder true, who have maintained their integrity, and have met their difficulties squarely, will emerge from the furnace as gold purified by fire. They will have been made stronger and more steadfast by the struggle.

The First Relief Society

(March 17, 1842)

By Jeanette McKay Morrell

The key was turned,
The portals opened wide
And those who yearned,
And longed, and prayed, and cried,
Found themselves free—

With flag unfurled,
To march, with might and mind,
First in the world,
Of glorious woman kind
With this equality.

Their duties these:
To seek poor suffering souls
Their pain to ease
To urge them toward new goals
On Life's broad sea.

Their hearts aflame
With love of fellow-men,
In His dear name,
They pledged their honor then,
His elect to be;

Their sincerity attest—
They brought their jewels rare,
And everything the best,
With those less fortunate to share
At the first gentle plea.

Auspicious day!
From that first morn 'til now,
They've led the way;
Kept sacred every vow;
And justified the trust.

Love of God, the very essence of religion, was always with me. I never doubted the Lord's existence, his goodness or his power. When in trouble my first thought was to pray to him. I did not share the notion, expressed by some of my fellows, that "the Lord doesn't want us to bother him about every little thing." I have never believed that we trouble our Heavenly Father by craving blessings at his hand. Prayer is an expression of faith, and the exercise of faith, whereby comes spiritual development, is one of the great objects and privileges of this earthly existence, our "second estate," where we "walk by faith," as before we "walked by sight." I believed then and believe now, that God's ear is as open to the pleadings of a little child, as to the prayers of the congregation or the shouts of armies going into battle.—*"Trough Memory's Halls," by Orson F. Whitney.*

Lesson Department

Theology and Testimony

(First Week in May)

Book of Mormon—The Last of the Nephites

Assignment

Read carefully the section called "The Book of Mormon" from beginning to end, till you reach the section known as "The Book of Ether." Then, skipping the "Book of Ether," which we shall take in the lesson following this, read all of the "Book of Moroni."

It will be helpful also if you can read what is said about Mormon and Moroni in the *Dictionary of the Book of Mormon* and in chapter 31 of the *Message and Characters* of the *Book of Mormon.*

Story of the Lesson

Here is where the Nephites come to the precipice and jump off. They have continued to go from bad to worse in the period after Christ, till they reach a point where they cannot see where their own higher interest lies, as has been the case so many times in the history of individuals and of peoples.

Ammoron, who has the plates and the other sacred things, charges the ten-year-old Mormon with the duty of keeping the record of his people, because he is an observant youth. Meantime, he hides the records in a hill, where Mormon is to look for them when the time comes for him to begin setting down the historical facts of his own day. Mormon began this work fourteen years afterwards, when he was twenty-five years old.

In 322 A. D. the last war broke out between the Lamanites and the Nephites. It continued, with occasional recesses, till after the year 400. At first the Nephites won. This was due partly to the fact that they were not yet "ripe in iniquity," as the historian picturesquely puts it, and partly to the fact that they were led by Mormon, who was made their leader at fifteen. But, as time went on, they lost out in the numerous battles. Meantime if the Lamanites were victorious, they drove the Nephites from their homes into the north countries; if the Nephites won in the battle, they returned to their homes. Occasionally Mormon, who was also a prophet, induced his people to turn to the Lord. Whereupon they would win victories, but presently they would lapse again into forgetfulness of God. Then they would lose. Finally Mormon became disgusted and refused to lead them into battle, till, as he saw their disasters, his heart would soften and he gave in. This is the way things went between the years 326 and 385, with a ten years' respite, during which both peoples were nursing their hatred of the enemy.

Hundreds of thousands of troops were engaged in these battles. Toward the last days we read of horrors unspeakable. Whenever the Lamanites took any prisoners, they proceeded to kill the men, ravish the women, and maltreat the little children. Mormon writes to his son that the women and children were fed the very flesh of their slain husbands and fathers. Truly, as Mormon

says, they were without civilization. In the end—that is, after the year 400—the Nephites disappear or are absorbed into the Lamanite population.

Meanwhile, however, Mormon performed the task assigned him by Ammoron. He got the plates from the hill, set down on them the events of his own time, made an abridgment of the entire history of the Lehites, from the beginning to the end, and turned the records over to his son Moroni, with a set of small plates of Nephi, to be finished and then hidden away in the earth.

Moroni also had been a Nephite military leader. He is not the same Moroni that we read of some lessons ago, who was a contemporary of Amalickiah. This Moroni is the one who delivered the plates of the *Book of Mormon* to the prophet Joseph Smith. After being given the record by his father, he adds some of the happenings of his own day, translates and abridges the record of the Jaredites, and then hides away the precious things in the hill Cumorah, where they remain undisturbed for about fourteen hundred years.

Outline

I. The record of Mormon.
   1. His war record.
   2. His struggles with the Nephites for righeousness.
   3. His leadership of the army against the Lamanites.
   4. His work on the history of his people.
      (1) As historian of his times.
      (2) As abridger of past records.
   5. His character.

II. The work of Moroni.
   1. Who Moroni was.
   2. His work on the plates.
   3. His task of translator.
   4. His own additions to the record.
   5. His appearance to Joseph Smith.

Notes

1. *The Fall of Nations*: The Nephite nation came to an end after it had lived for a thousand years. It was not the first nation, however, to do that, nor the last. Babylon, Chaldea, Ninevah, Israel, Greece, Rome—these, too, have gone, leaving only their names and the lesson of their downfall. Why does a nation die?

A nation does not come to an end for the same reason that an individual does. An individual dies because his body gives out—the respiratory system fails, or the food channels refuse to function, or the circulatory ducts cease to work. The trouble is generally physical. Sometimes, however, he leads too fast a life, as we say of one who dissipates; and that also reacts on the body. Often we find people dying from sheer old age.

But there is no such reason why a nation's life cannot go on forever. A nation is merely an association of individuals, a group of people bound together by invisible ties. Kingdoms are snuffed out at times when the ruler becomes oppressive and tyrannical, or just merely weak. Democracies die because the majority of the people want the wrong things. That is what the good King Mosiah tells us in the *Book of Mormon*. There are certain laws of perpetuity for governments of every sort, and if they do not adhere to these laws they go down.

In the last analysis, however, the decision as to whether a nation shall live or die, rests with the individual members of that nation. One historian attributes the fall of the Roman empire to the fact that every-

body wanted to live in a city; another, to the general immorality that prevailed at its downfall. Individual sins brought on the final scenes in the Jewish nation. And that is probably why the Nephite people came to their end. A chain is no stronger than its weakest link. Whenever the individual members of any nation become so corrupt as to give a general tone to the thinking and the deeds of the nation, then the end is in sight. That is why the more intelligent men and women in our own nation are becoming alarmed at the corruption of the courts in New York City, the gangster's power in Chicago, and the almost universal disrespect for law in the United States.

2. *Mormon*: The last of the prophet-generals among the Nephites is one of the most interesting characters in the *Book of Mormon*.

In his long life of perhaps seventy-eight years he was an active leader among his people. Born in the year 311 A. D., he seems to have attained his maturity, both physically and mentally, at a very early age. At ten his qualities attracted the attention of the historian Ammoran, who placed in his keeping the Nephite records. At fifteen he was asked to take command of the entire Nephite army—a heavy responsibility in times like this. There must, therefore, have been some extraordinary qualities about this man.

One of these was his physical stature. As already stated, he matured in body very early. And then he was a man of strong, decided convictions as to the religious life. For, say what you will, to believe with all your heart in anything as fundamental as religion at once sets you apart in any society or age. Mormon was a firm believer in Jesus Christ and his power to save. Since this sort of thing appears to have been rare in his time, he therefore stood out.

Also he was full of courage. Not the courage merely that enables one to face the enemy in battle, but the rarer courage that inspires one to reprimand a whole people, including the army, when they leave the path of duty and righteousness. And Mormon did that time and again. "Behold," he says to his son concerning the people, "I am laboring with them continually; and when I speak the word of God with sharpness they tremble and anger against me; and when I use no sharpness they harden their hearts against it. Wherefore, I fear lest the Spirit of the Lord hath ceased to strive with them."

But Mormon was more than a prophet and military man. He was also an historian. And he carried on his literary tasks alongside his other duties. To make an abridgment of the record of a people for a thousand years is no easy job, even when you have nothing else to do, especially, one would imagine, as all the writing had to be engraved on gold plates. It may well be that Mormon had to make even the plates on which he wrote the history.

3. *Moroni*: A worthy son of a worthy sire, is what one thinks on approaching the life of Moroni.

In all three respects Moroni was the son of his father. He was a military man, a prohet, and an historian. During the life-time of his father, Moroni had command of a division of the army, and appears to have been very efficient in that capacity. That he was a prophet, not in the lesser sense of one who predicts but of one who is a seer, is evident from the fact that he translated the *Book of Ether*, a Jaredite record in a foreign lan-

guage. Most probably the means he used in its translation was the urim and thummim, or interpreters. And then he finished the record on the plates which his father had given him, adding some letters from his father and some of the forms practiced by the church of his times.

Moroni, furthermore, is the connecting link between his time and Joseph Smith's. He buried the plates and the other precious things in Cumorah, and then, after the lapse of fourteen hundred years, uncovered them to the gaze of the prophet of the nineteenth century. In the meantime, however, he had died—just how we are not, of course, informed—and was raised from the dead, so that he appeared to Joseph Smith in his resurrected form.

It was a great mission that Moroni performed.

Questions

1. Tell in brief the story of the years during which the Nephite nation was disappearing.

2. Compare the character and personality of Mormon with those of the first Nephi in as many respects as you can.

3. Do you see any evidences of decay in the nations of the earth today? If so, what are they? Is there any cause for alarm respecting our own nation? If so, point them out. What must the people of our country do in order to preserve our principles of government?

Work and Business

(Second Week in May.)

TEACHER'S TOPIC FOR APRIL

(This topic is to be given at the special teachers' meeting the first week in May.)

OUR RESPONSIBILITY TO FAMILY AND NEIGHBORS

I. There is a duty in every Latter-day Saint home that rests almost entirely upon the mother and that duty is teaching the children to love and cherish every ordinance of the Gospel.
   a. Blessing the baby should be made a real event to all members of the household. Tell of Hannah and other mothers in Ancient Israel, looking upon this ordinance as very important.
   b. Children should be told of the importance of Baptism years before they are candidates for baptism; and also of confirmation.
   c. Training in the Priesthood quorums and especially the privilege of passing the Sacrament of the Lord's Supper should be held high in the estimation of boys participating.

   Many others could be named but space will not permit.

II. Our duty to our friends. There are a number of obligations we owe to our neighbors that we must not overlook.
   a. Where there are parents in any given neighborhood striving to send their children to Sunday School regularly and on time, every parent in that locality

should silently cooperate to have their children do the same. This applies to day school also.

b. If ome are endeavoring to abstain from Sunday amusements, all parents should do team work along that line.
c. The curfew law should receive the united support of all.
d. Quarantine Regulations;
e. Respect for property, in fact, everything that makes for a better community standard should be taught and enforced. Boys and girls who live under regulations of this type make better citizens than those who have been denied this wholesome training. The value of cooperation of parents for community welfare cannot be over-estimated. Try it.

Literature

(Third Week in May)

PART II ON THE SHORT STORY IN FRANCE

Suggested Stories

"The Substitute," by Francois Coppe.

"Our Lady's Juggler," by Anatole France.

The Authors

Francois Coppe

Francois Coppe was a man who prospered in life, both in a material and spiritual way. Success came to him while he was still young, and it continued with him the rest of his life. With it, however, he managed to retain much of his simplicity and his sense of spiritual values.

He was born in Paris in 1842, where he spent the greater part of his life. Coppe's father was a very minor official in the Ministry of War and his mother, to eke out her husband's earnings, kept books for a neighboring tradesman. While Coppe was still very young and attending school, his father died. Now the boy had to earn his own living in addition to helping support his mother and sister. One of his first appointments was that of a very junior helper in the War Office.

If he had not been endowed with some genius, his record might have been as humble as that of his father's. The boy wrote verses in secret, and once he became so discouraged that he threw them all into the fire and was for leaving poetry to her own devices. But the poet in him refused to die and some time later that man of French letters, Catulle Mendes, became interested in Coppe and helped the young man to place his poems. The first one to bring Coppe any great popularity was "Le Reliquaire," published in 1866. Soon his verses were known all over France and schoolboys were declaiming them. By this time Coppe seemed definitely to have found his subject material. He was interested in the lives of the resigned and voiceless poor. He was naturally sentimental, and often his pathos was overdrawn, but his observations are true and his form of writing beautiful and precise.

Coppe, like every other writer, wished to produce a drama. In 1869 he wrote "La Passant" in which Sarah Bernhardt made her first real success. Heartened by the

reception of his drama in verse, Coppe wrote a number of epic plays, using French, British, and Italian history for his subjects.

After a few years, however, he gave most of his attention to prose. His contributions were found in many of the periodicals of his day. He continued to interpret with some humor, and with real understanding the prosaic facts of life. Somberness rather than humor, is more apt to be the prevailing tone of his stories, but his details are never sordid.

Before he had really begun to grow old his literary eminence was recognized, and in 1876 he was made a member of the Legion of Honor and in 1884 elected to the Academy. He was also a sincere convert to the Catholic church during the later years of his life. Many of the critics of his time asserted that not one of his lines would outlive him, but Coppe's stories are already listed among the classics. He died in 1908.

Anatole France (Anatole Thibault)

Anatole France must be included in the lessons on the short story in France. For the last twenty-five years of his life he was the recognized leader of French letters and enjoyed a world wide fame. It is almost impossible to write of him briefly because of his many-sided nature. He produced some fifty volumes, including drama, criticism, history, poetry, novels, short stories, and philosophical reflections, and there was an unbelievably wide range of thought in each of his fields of writing. And Anatole France is as varied as his writings.

His dates are from 1844 to 1924, and Paris was his home for a good many of those years. In his youth he learned much of books from his father's shop and from the clerical college, where he also acquired a hatred of monks. (He does not disclose this hatred, however, in his story of "Our Lady's Juggler.") Like most writers he was born poor. "Poverty," he wrote, "taught me the true value of books useful to life."

When Anatole was very young he began to write. Indeed his masterpiece, "Sylvestre Bonnard," one of the most beautiful stories in the world, was produced when he was thirty-seven, and it is quite probable that he wrote it several years earlier. By 1894 he was elected to the Academy, an honor that he held lightly.

Throughout all of Anatole France's works there is a subtle intelligence. He was rightly called one of the most intelligent men of his day. His intelligence was accompanied by a great curiosity, a thirst for knowedge. But he was a dilettante, eager to know for the sake of knowing, without practically applying his knowledge. Yet, for all of his apparent laziness, he was a voluminous writer. Much of it would never have been done had it not been for a certain woman who forcibly encouraged him to write.

Art with him was not art for art's sake. France believed that the writer should throw himself into the strife of the political and industrial world. In 1894, when Captain Dreyfus was wrongly accused of treason so that guilty superiors could be protected, Anatole France was one of the few men who fought for Dreyfus. For years he threw himself into the Dreyfus affair, and because the church and army were so closely connected with it, he bitterly attacked both of them. But in 1914 at the age of seventy, he asked to be allowed to serve his country as a private.

For the most part, however, his life was what he said of it: "I have

always been inclined to take life as a spectacle."

France believed that existence would be intolerable if one did not dream. Several of his most charming books are concerned with the dreams of the boy, Jacques Anatole. Along with his dreams he was sensual. The great sin, he once declared, was to deprive one's self of pleasure. But there was a redeeming side to his nature. He had a genuine kindness and sympathy, and did much to help the poor and oppressed.

At forty-four he said: "I am sure of a very few things in the world." At seventy-five: "I should be tempted to put very large question marks after all that I write, all that I say, and all that I think." But now comes another contradiction in his nature. It was perhaps of himself that he was thinking when he wrote: "Those who thought him irresolute and fickle had not taken the trouble to observe his world of ideas."

Few people have loved beauty more than Anatole France. In sheer beauty and charm of style he has few superiors or even peers. On the other hand he refused to take the trouble to compose. Events in his writings are rarely well coordinated, and the outcome of the plot is rarely the chief point of interest. Sometimes, indeed, there is no outcome. It is for the subtleness of thought and the charm of his expression that he is read.

"Our Lady's Juggler," however, is one of his better coordinated stories. Unlike most other French stories there is little in the forepart to indicate what the end will be. Other writers would have been apt to finish the story with the Virgin's act, but France rambles on a few lines further. Throughout the story he diffuses his love of beauty. His descriptions of the monk's worship of the Virgin are sheer delight to read, and even the humble Barnabas is touched with beauty.

If the class members are not acquainted with Anatole France it is best to approach him guardedly. Many of his works are only for a certain type of reader, but the "Crime of Sylvestre Bonnard," the story of an old man, is a delightful book for any one to read. Then there is a collection of short stories called "Bluebeard and Other Tales," whose skepticism most people will enjoy.

The Substitute

Coppe's "The Substitute" presents the pitiful struggle of a man to find some way of living in honor. It is not so much an indictment against the world that allowed Jean Francois Leturc to be beaten in the end, or even to have to make the struggle, as it is an exposition of one man's soul.

The story, in many ways, follows the true French form. It has only the two major characters, though the underworld of Paris, the men of the prisons and of the galleys, and the humble working men of the city, make up its background. And its single impression is unmistakable.

Its major character, Jean Francois Leturc, was born into poverty and vice, but he was blessed with a sweetness of disposition and a desire to live in harmony with people. Had he been privileged with a normal life—home, parents, friends, security, and education, he would no doubt have grown into an amiable, hard-working man, not so intelligent that he would have escaped being imposed upon. But life chose that he should be thrown on the streets to sing a refrain with a drunken failure.

It is at the turning point of Jean's

life, when he sees the young priest standing in his schoolroom, that many critics would say that Coppe's pathos was overdrawn. But life occasionally furnishes examples of that kind of pathos. At any rate the sentiment that carried Jean away from his old ways was strong enough to change his whole mode of thought and doing.

Jean needed just one more thing to complete his life. He found a friend—not a woman, for that kind of life had been too long denied him —but a man whom he could love. The new friend was much younger than Jean, a peasant named Savinien who was new in Paris. In him Jean found piety and an untarnished background, the things he so longed for in his new life.

But Savinien had a weakness for women, which is perhaps the most disastrous of all weaknesses. To obtain money for some woman he stole money. And the French police are not hesitant about thieves. It was then that Jean was forced to make his decision. He could choose either security or the sight of the one person he loved being started on the dark path of crime from which there is little escape. He did not wait long, and he made but one request of Savinien.

Coppe pictures Jean's sense of futility when he feels that his failure to protect Savinien is due to his bad habits of the old life. On the other hand there is no futility in Jean's deed. It was a thing so splendid that it entirely redeems him and it may save the younger and weaker man for a life of honor.

Questions

What is the significance of the title?

Why could not this title be used for an American story of the same subject?

What things in the story give it a strictly Parisian flavor?

What is the single impression of the story? What is the irony in the last line? Show the importance of this last line to the whole story.

Point out parts in the story that might be called overly sentimental.

In what ways does Savinien show his weakness?

Why was Jean so drawn to Savinien?

Our Lady's Juggler

Our Lady's Juggler is a beautiful story both in subject matter and in style. It shows one of the contradictions in Anatole France's life that he who seemed to hate the church and professed no belief in God, could write so lovingly of the medieval life of the monks.

The story concerns itself with a poor juggler who, "like most of those who exist by their accomplishments, had a hard time making a living." Barnabas, the juggler, was a simple man, enjoying the warmth of summer and enduring the bitter discomforts of winter because he knew the warmth would come again. Juggling was "the finest calling in the world if he could but eat every day" until he learned of the ways of the priests whose lives were perpetual hymns to God. That to him seemed better than juggling.

So he became a monk and his days were pleasant until he discovered that while all the other priests exercised some special talent in their worship of the Virgin, he had none. He was not jealous of the talent of Brother Maurice who could copy on parchment or Brother Alexandre who decorated the parchment with delicate miniatures of holy things, nor of Brother Marbode who cut images in stone. No, he felt badly because the Virgin must think him poor who could do none of these

wonderful things. But there are compensations and France gives Barnabas a whimsical compensation. He declares that one's talents, however lowly and mean they are, if they are executed in love and in the best manner possible, are as acceptable as those of the highest. And he has the Virgin step down from her pedestal to prove his contention.

This story should be read slowly to enjoy France's subtle wit and his mellowed observations on life.

Questions

What things kept Barnabas from enjoying his juggler's life to the utmost?

What was the Virgin Cult of the middle ages?

What other things in this story place it in the middle ages?

Why did Barnabas feel that he was stupid and ignorant?

Characterize Barnabas briefly.

What was the first reaction of the brothers when they learned what Barnabas was doing? Was it a natural reaction? How did the Virgin rebuke them?

Social Service

(Fourth Week in May)

PERSONALITY STUDY: THE CREATIVE MIND

Based on Overstreet's "Influencing Human Behavior," pages 217-255

"Is it scientific?" "Has it been established experimentally?" The standard for judging things expressed by these questions seems to have come to dominate if not also to domineer in our present civilization. The writer is inclined to pity certain musicians, painters, religionists, etc., who constantly talk as though the interests they represent would be greatly enhanced if they could persuade others that music, or painting, or religion, has not merely a scientific aspect, but that each of these is in reality a science. As though something that could be proved experimentally or found to satisfy the standards of science were more important or more to be appreciated by us than a thing of beauty or one of the great arts!

Our last lesson was designed to help us appreciate some of the methods of science. This lesson has much the same general purpose. The above paragraph should not be construed as one intended to disparage the technique of scientific experimentation. The point is that science is held in such very high regard today even by non-scientists that we need especially to be prepared to distinguish between the genuine article, so to speak, and the many counterfeits which are bound under the circumstances to show up on every hand. Remembering that our appreciation of science need not carry with it a disparagement of art, let us learn even more about how the scientific spirit may contribute substantially to social progress.

The very popularity of science is perhaps its greatest present handicap. The tendency to accept mere verbal parroting of scientific phrases as the equivalent of a genuine understanding of science; the fact that almost anyone can manipulate such physical and mechanical benefits of science as the automobile, the radio, and the telephone; as well

as the deliberate pseudo-scientific practices of fakers in medicine, geology, psychology, etc., all tend to introduce confusion. Even the supposed sources of reliable training in the technique of scientific experimentation have become contaminated. Mr. Overstreet quite rightly is led to deplore the great amount of "authoritarian" stuff and mere "cook-book" science which passes for real science in our school laboratories. Students are made to go through the motions of experimenting without ever actually doing any real experimenting. The shadow is accepted in lieu of the substance. Is it any wonder that in this so-called scientific age we have no widespread "experimental habit of mind?" The spirit of fearless and independent adventure coupled with a sufficiently disciplined sense of responsibility is indeed rare. Especially is this so when it is proposed to extend the methods of scientific research beyond the field of the physical and mechanical into the realm of the emerging social sciences.

We need to take active steps to substitute for the older type of "authoritarian training" with its consequent "passively acceptive" system of habits, a kind of training calculated to develop habits that are inquisitive, experimental, and creative. We need to clarify our notions as to what constitutes originality in the best sense of the word and then try to find out if and how this valuable trait may be encouraged.

The psychologist, Thorndike, has given an excellent discussion of the nature and development of initiative and originality. In this paragraph we can do little better than attempt to give a condensed version of part of his very helpful paper. Self-reliance, initiative and originality are not capricious general faculties of the mind. They are not like little slaves which might be made to respond to commands and admonitions. They are not to be perfected by indiscriminate practice for they represent, perhaps, a good many rather specialized habits. It is certain that in a democracy we have little use for a general, diffuse, busybody type of initiative or for a never conforming, mad-house type of originality. "Effective independence, initiative and originality are not the negations of dependence, imitation, and fixed habits. * * * A good definition of intellectual independence is 'reasoned dependence.' The truly initiating mind does not imitate less, but more. * * It is reasoned imitation; the zeal to take the profitable risk, the hopeful leap in the dark." Originality in a very worthy sense of the term implies considerable industry at routine tasks and aggressive willingness to learn what others may have already contributed on the matter in question. It implies "strength in doing work that is new or doing it in new ways, an attitude of hoping to change knowledge or practice for the better, an organization of habits that causes their progressive modification.

The person who is creative or original is successful in making significant improvements in already existing material. Perhaps the need is for material to be extended and elaborated, or to be useful it may need something like condensation and reorganization, or again it may need to be vitalized or put into more dynamic form in some way. In each case the creative mind may furnish us with a thing not wholly "new under the sun," but yet changed significantly for the better by the

touch of his personality. It is the product of his unique past experience, his yearning to be of service to his fellows, and of his intense and often long-continued effort. It comes to be recognized as an important contribution to human welfare and is accordingly conserved by society and is later used as a basis for continued improvement by other creative minds.

There are many people who believe that we must simply let things take their natural course—some of them even assert that the natural course of events is the best guide as to what is right. They are the advocates of the now discredited *laissez faire* doctrine in politics or the so-called theory that nature is right, formerly believed by some psychologists, sociologists, and educators. They are the counterfeit optimists who seem to hold to the theory of automatic social progress. They are the well-meaning people who think that God is going to force Heaven or the Millennium upon us independent of what we may do or not do in relation to achieving these conditions. We must admit that many of these people are at times quite inconsistent. For example, they curb the natural appetite for sweets, they patronize barbers, they wear eye-glasses, they punish bullies, they attend schools, they insist on promptness, they obey traffic signals, etc., etc. But what is most important just now is the fact that as a class they obstruct social progress. They do not encourage or initiate programs to bring about social betterment. They do not appreciate the need of social experimentation for with them whatever is, is right. In a pinch they expect a sort of bell-hop god to come at their bidding and get them out of their difficulties. As for us, we should be genuine optimists—open-minded experimentors, and industrious workers—willing to do our own "dirty work" and all other work that needs to be done. We should cultivate inquiring minds—minds accustomed to doubt the finality of many of our ways of doing things. We should often take matters into our own hands and become "anxiously engaged in a good cause, and do many things of (our) own free will, and bring to pass much righteousness."

We seem to need someone or something to keep us at our best. We need vigorous challenges or we become lazy and indifferent. It is an old saying that necessity is the mother of invention. Overstreet says that "conflict is our gadfly" to keep us from mental "slumping." Heraclitus is quoted as even saying that "war is the Father of all things." And one of our recent writers seems to say that practically all of the characteristic ideals, sentiments, and institutions of Mormonism have simply grown out of "its conflicts, its struggles, its crises." We may not agree with all of these statements. Certain it is that mere conflict is not to be sought after, for in itself it is neither good nor bad. There no doubt have been many fruitless industrial conflicts, race conflicts, religious conflicts, family feuds, etc. Overstreet suggests that conflict can only be considered intelligent and *"civilizing when it involves an effort* (1) *to understand the opposing factor; and* (2) *to invent a means whereby the opposition is succeeded by fruitful cooperation."*

In relation to the topic of our lesson we can hardly over-emphasize the importance of meeting our necessary conflicts in ways that make for progress. Whenever possible we should capitalize our handi-

caps and treat our social conflicts as opportunities for the exercise of the creative mind, and the result should be an enlarged group consciousness and an increase of general good will.

Strangely enough we sometimes deliberately create senseless conflicts and even offer prizes to induce our young folks to engage in them. The reference is to school debating. And why call these scantily attended public combats senseless? Because they have little better justification than mere custom. These "verbal orgies" were started at a time when people thought that they afforded valuable general mental discipline and before we had learned to appreciate very generally that problems are not settled by flowery oratory nor the marshalling of mere statistics or high sounding opinions. The whole process has even been declared to be immoral and subversive to straight thinking because it necessarily involves a great deal of insincere rationalization. It tends to substitute sophistry for the scientific ways of finding things out.

Are these lessons helping us to do less of the *sincere blundering* that was mentioned in the Preface of our text? Are we gradually becoming more genuinely progressive and more skilled in what our author calls the "major art of life?"

A Few Possible Problems for Discussion

1. Do you agree with the first sentence on page 217 of our text? Support your answer with real evidence if possible.

2. Why is the average housewife so notoriously non-progressive in relation to labor-saving devices in the home? Answer this question carefully without indulging in mere wise-cracks.

3. In science it is *evidence* that counts—not mere authority in the usual sense of the word. Much of the medieval notion of authority has come down to us today. We ought to obey, even blindly, for "the king can do no wrong," is something like this old idea. Science, democracy, and true religion have made some headway in establishing a newer conception. It is that one has authority to the extent that one has superior insight and sincere willingness to serve. It is not a matter of arbitrarily established prestige as in an aristocracy, but rather a democratic "leadership based upon special knowledge of the facts and flowering toward control of these facts for human ends. * * * Every man leads where his knowledge justifies and follows where his ignorance compels." Discuss these two notions of authority in relation to the paragraph in Overstreet which begins near the bottom of page 225 and also the first paragraph on page 226.

4. Do you know of a better challenge to worthwhile individual initiative than that given in Doc. and Cov. 58:26-29, or a more sobering conception of authority than that expressed in Doc. and Cov. 121:34-44? What appeals to you especially in each of these passages?

5. Explain clearly what you understand by originality in the best sense of the word. Read and report briefly on the article "What is Invention?" in *The Literary Digest* for January 10, 1931. It would be easy to prove that during the first third of the last century there was considerable propaganda in America, based upon the findings of eminent physicians quite in line with the teachings of the Word of Wisdom as to the advisability of abstaining from wine, strong drink, tobacco, tea, coffee, the excessive eating of meat, etc. Might not the

Word of Wisdom be considered as highly original, nevertheless? What original elements, if any, can you point out that would not appear ridiculous to informed people? What do you understand by the term "plagiarism?"

6. Criticize the notion that nature is unreservedly bad. That what is natural is right. What things must we do besides pray that God's "will may be done on earth as it is in Heaven?" Try to be quite specific. Do any of these things imply that some natural tendencies need to be improved?

7. What are the really important things you learned from studying pages 244-245 of the text. Read to the class the one sentence on each page which you regard as most significant.

8. Relate an instance or two within your own observation illustrating how "people tend to be down on things that they are not up on." Can you also tell of a conflict that was settled intelligently in ways similar to those our author suggests as being effective and proper?

9. Discuss as fully as you can the first paragraph on page 253 of our text. Refer to what is said on rationalization in the lesson for last month. What do you think of Overstreet's plan for what he calls "constructive debate?"

10. Discuss the last paragraph on page 254 of the text, especially the part quoted from Woodrow Wilson. What does this paragraph suggest as to good missionary technique? A successful missionary reports that he makes it a special point in his first conversations with an investigator to establish a basis for friendship and to emphasize important gospel matters upon which they can both substantially agree. Points of possible difference are reserved for later conversations. He says to do otherwise is to make yourself into a sort of religious porcupine. What are the possible advantages and disadvantages of his method?

Oh Let Me Live by the Roadside

By Ida R. Alldredge

Oh let me live by the roadside
Where the press of life goes by
Where travelers may stop to rest them
And be sheltered by such as I.

Oh let me live by the roadside
To cull from the surging throng
The hapless youth of love bereft
That I may cheer him along.

That I may share my simple fare
To succor some needy soul
Oh let me live by the roadside
And aid him to reach his goal.

Oh let me help by the roadside
As they tread the dusty sod
For creed nor color matter not
We're all children of one God.

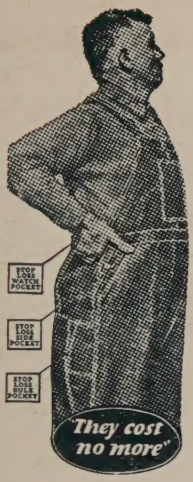
A Famous Overall Made Better Still!

—NOW THAT

MOUNTAINEER OVERALLS

Are Equipped With

Stop Loss POCKETS



The new, exclusive, patented feature that has aroused the enthusiasm of workmen everywhere. Saves time, saves tools and valuables—and saves temper.

THEY COST YOU NO MORE!

Ask Your Dealer for Mountaineer Overalls and Work Suits Equipped With Stop-Loss Pockets

Manufactured in Salt Lake City by Z. C. M. I. Clothing Factory

MESSAGE AND CHARACTERS

OF THE

BOOK OF MORMON

BY JOHN HENRY EVANS

Published to Sell at $6.00

Now Available to Relief Society Workers

At $2.95 Postpaid

Cash With the Order

This Offer For a Limited Time Only—Order Of

DESERET BOOK COMPANY

Salt Lake City, Utah

PRES FRANKLIN S HARRIS
BRIGHAM YOUNG UNIVERSIT
PROVO UTAH

Boquets for Mother Are All Too Few—

Why not give this Subject real serious thought

Stop and consider how very much we all depend on Mother dear—So long as "Dad" provides some income. She will find a way to carry on—

THE ONE SAFE WAY FOR THE FUTURE IS TO HAVE ADEQUATE LIFE INSURANCE

So Mother will be able to carry on in any event.

The BIG HOME COMPANY

Is The Best Place To Secure That Protection

BENEFICIAL LIFE INSURANCE CO.

HEBER J. GRANT, President E. T. RALPHS, Gen. Mgr.